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AN

INTRODUCTION

TO THE

GEOGRAPHY

OF

THE NEW TESTAMENT,

COMPRISING

A SUMMARY CHRONOLOGICAL AND GEOGRAPHICAL VIEW

OF THE

EVENTS RECORDED

RESPECTING

THE MINISTRY OF OUR SAVIOUR;

ACCOMPANIED WITH MAPS, QUESTIONS FOR EXAMINATION, AND AN ACCENTED INDEX:

PRINCIPALLY DESIGNED FOR THE USE OF YOUNG PERSONS, AND FOR THE SUNDAY-EMPLOYMENT OF SCHOOLS.

BY LANT CARPENTER, LL.D.

FIRST AMERICAN EDITION.

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PREFACE.

THE Gospel of Jesus affords the clearest information respecting human duty, and is the only certain guide as to human expectations. Hence whatever directs the attention and the interest of the mind, to the records of the Christian revelation, must be of high practical value. Whatever increases our acquaintance with the Scriptures, must tend to give such a direction; and it is hoped that the following sheets will, in this view, be beneficial among the young. In drawing them up, I proposed to myself no other end than the promotion of an acquaintance with the Scriptures; particularly among those in whose religious culture I am deeply interested by my situation. Had I known of any other means of communicating, to my catechumens and pupils, that degree of information respecting the geography of the New Testament, which appeared requisite for a correct acquaintance with the history of our Lord and his Apostles, this little work would not have been undertaken. No probable sale will compensate for the time and labour, which have been given to it.

"I do not think it necessary," says Le Clerc,* "to "point out the utility and value of Sacred Geography: "for every one who reads the Holy Bible with any "attention, and with a disposition to understand it "thoroughly as far as possible, must acknowledge, "that there are very many passages which cannot be "understood, without at least a moderate acquaintance "with Sacred Geography; and therefore no one but "the careless reader of the Scriptures, will deny that "this branch of sacred knowledge is peculiarly use-"ful. This alone appears sufficient to excite all who "are desirous of understanding the Scriptures, to en-"deavour to gain a competent acquaintance with Sa-"cred Geography."

I had, originally, no farther intention, than to form a little system of Geography of the New Testament. It appeared probable, however, that it would tend to the completion of my primary object, if a connected outline were given of the transactions of our Lord's Ministry. With this view I drew up two summary narratives of that period; one upon Dr. Priestley's hypothesis, adopted by Mr. Field; the other on Archbishop Newcome's, adopted by Dr. White. But having no wish to swell my book with what might easily be obtained from other sources, I contented myself

* Præf. in Geogr. Sacr. N. Sanson auct. A work apparently of great utility, but which I have not been able to procure, or to consult more than once.

with inserting tables formed upon those hypotheses, and referring to the Questions and the Diatessaron.

Believing that the opinion as to the duration of our Lord's ministry, upon which Dr. Priestley's harmony is founded, is authorized by the testimony of the early Christian writers, and by the phenomena of the Gospels, I was once inclined, without minute examination, to admit the arrangement he had formed: but for this purpose, it was necessary to admit the rejection of the word πασχα *passover*, from the text of John vi. 4. without any authority whatever. This was an insuperable difficulty; and as it did not appear that the employment of the word εγγυς *near*, by Greek writers in general, or by John in particular, would authorize the reference of it to past time, it followed that Dr. Priestley's arrangement could not be adopted, without deviating from the soundest principles of criticism.

My situation and plans required the adoption of some arrangement; and I resolved to take the words of John in their obvious sense, and see how far it would coincide with the testimony of the early Christian writers.--This method succeeded beyond my expectations; and guided by that testimony, and by the opinions advanced by Mr. Marsh, I constructed an arrangement, the general accuracy of which I believe necessarily follows from these principles. Having subjected it to considerable and minute examination, and to the inspection of a friend who was not likely to be biassed in its favour by preformed opinions,—since

he had adopted a different hypothesis,—and finding that both confirmed the opinion of its general correctness, I thought it desirable to insert in this book, a corresponding outline of the history of our Lord's ministry. I should have done no more than give a table similar to those already spoken of; but I could not of course refer to any book, from which a corresponding outline of the events might be obtained.

The leading principles of the arrangement are, 1. that the ministry of Jesus included two Passovers only;—2. that John vi. 4. refers to the latter, at which Jesus was crucified;—and 3. that Matthew's order claims a general preference. If any one of the three be true, Archbishop Newcome's arrangement cannot be correct; and if the second be true, Dr. Priestley's arrangement cannot be correct. The general features of the arrangement here given, depend upon the two former; many of the minutiæ upon the last. The second only is peculiar to it; and this removes every difficulty attending the first. I believed that this principle is at least *consistent*, with the opinions of the early Christian writers: but I did not expect to find it countenanced by any modern. G. J. Vossius, however, was led to the very same opinion, for the same object, though by a different train of reasoning. (See Newcome's first letter to Priestley, p. 118.)

The order of events is to be considered as entirely independent of the dates assigned. Minute accuracy

cannot be obtained with respect to them; and I have therefore adopted, without hesitation, the Table of English months, &c. corresponding to the Jewish months, &c. of the years 28 and 29, constructed by Dr. Priestley. I do not know of any other similar Table. His Calendar I employ no farther, as will be seen on a slight comparison of it with that given in page 143, &c. I insert that referred to, because it gives such a synopsis of the outline, as will enable the reader to gain a clearer idea of the order of events, than can be obtained, without close examination, from the outline itself.

It cannot be supposed that I wish the summary which I have given, in any way to supersede the perusal of the Gospels: all I wish is, to render that perusal more beneficial, by connecting together the facts recorded, and giving them an order, which the indiscriminate reading of the Gospels cannot give;—because the order of each of the first three Gospels materially differs from that of the others, and because the Gospel of John must be considered as a supplementary narrative.—It is agreeable to well known laws of our frame, and to direct experience, that, by forming a regular connected view of the transactions of Jesus, we must gain a more vivid impression of their reality. When they are bound together by the customary connexions of time and place, they are no longer loose and floating in the mind, but are brought into view, regularly and readily, like the passing events of

life. It does not appear too much to assert, that a regular, consistent view of the transactions, recorded respecting our Saviour, impressed on the mind in the early periods of life, and not suffered to be forgotten amid its cares and business, would produce a belief in the reality of the words and actions of the Friend of man, which more than all the external arguments for the truth of his mission, would protect the mind from the doubts of vice or scepticism, and which would enable it to give their due weight to those external arguments, whenever fairly proposed.

Perhaps some may think an apology necessary, for inserting in a book professedly designed for young persons, the statements contained in Part II. ch. i. sect. I. —I wrote principally for my own catechumens and pupils; and to some I knew such statements would be intelligible and useful. Besides, it appeared requisite to give an outline of the principles, on which the subsequent arrangement is founded.

It would have been pleasing to me if I could have written for all my fellow Christians. I have aimed to avoid all which appeared likely to be peculiarly obnoxious to others; but I have in no instance done this, by the slightest deviation from what I regard as the truth. I cannot teach any thing inconsistent with my own opinions; but I do not think it necessary to teach them all, at all times, and in all places. My modes of expression will, however, be deemed, at least deficient, by those whose creed differs from my own.

In the books which I emply in instruction, I change, or add, or omit, whatever will make them accord with my own views: others may use this book in like manner.

In the compilation of the Geography, I have employed in any way that best answered my purpose the works of the following authors;—Schleusner, Whitby, Wells, Reland, Lardner, Paley, Michaelis, Beausobre and L'Enfant, Calmet, D'Anville, Cellarius, Lightfoot, Clarke's Fleury, Pretyman, and Newcome. In a few instances, perhaps the very words of another may have been used without a reference.

In accenting the names in the Index, Walker and Lempriere have been my chief guides. The remarks are principally from the former.

In drawing the Maps, I hope I have not made an unfair use of the labours of others. In Nos. 1. and 2. Mr. Wilkinson will perhaps recognise some of his outlines; I shall be glad if he in return should employ the positions and divisions of No. 2. in his very useful and elegant Ancient Atlas. The outline of No. 3. and many of the positions, are taken from the reduced map of D'Anville's Geography. The divisions are necessarily very hypothetical; and I have employed all the varying authorities, as probability seemed to direct. I trust, however, that as far as regards the geography of the New Testament, this map will be

found more useful and correct than any yet published. The late edition of Calmet has furnished me with some of the materials of No. 4; and D'Anville with the rest.—I hope it will be remembered that the maps are not intended for the student of general ancient, still less of modern, geography; but merely to assist in gaining an acquaintance with the geography of the New Testament. If I could have found any which would have suited my arrangements, it would have relieved me from much intricate labour.

All that it appears desirable to add is, that the *names* printed in Roman and Italic capitals are employed in the New Testament; so also those names of towns and villages which are printed in Italics. The Roman capitals are used for the leading divisions; the Italic capitals for the subdivisions and islands.

The foregoing paragraphs are principally copied from the preface of the first edition. I have availed myself of an unexpected call for a new impression, to make some alterations, which occurred too late to be previously adopted. I have employed much time and labour, in the endeavour to render my little work more serviceable, with respect to its primary object. Several valued friends have communicated to me remarks, which I have employed as far as appeared advantageous. It has been my aim to render farther

changes unnecessary, should another edition be called for.

The principal changes, it may be well to specify. The Table of Contents will sufficiently indicate those in the general arrangement. In Part I. I have made what corrections increased information on the subject directed. The most important alterations are in § 13. 38. 39. 42. 44. 47. 52. 68. In Part II. The additions are considerable; in other respects the changes are few. The former are principally in § 5.7.8.9.24.71—86.—To increase the ease of reference a running title is added; and the paragraphs are numbered from the beginning of each part. The questions are numbered to correspond.—The Tables referred to in page v. are now omitted. They were printed previously to the completion of the Hypothesis which I have already spoken of. The arrangement of Dr. White's Diatessaron, and that of Mr. Field's Questions,* I have retained for the reasons which led me to insert them. Whatever order be adopted of the events recorded re-

* These *Questions* respecting the New Testament History, —the *Diatessaron*,—examination in the Bishop of London's *Summary of Evidences*, and in select parts of the Bishop of Lincoln's *Introduction to the Study of the Bible*,—and the constructing of an abstract of the Gospels upon the plan directed by Dr. Jebb, (whose Harmony the intelligent pupil might rearrange to adapt it to the order here given,) would furnish to the *senior* classes, a very useful series of employment for the leisure hours of the Lord's day: a day which must be given either to employment and improvement, or to idleness, folly, and dissipation.

specting our Lord's Ministry, that order should be uniformly preserved: otherwise, the advantages which result from the formation of a regular connected view of the transactions of Jesus, will be lost.

With a view to the primary end for which this introduction was composed, I have added at the end of each paragraph in the Sketch of our Lord's Ministry, a statement of the passages on which it is founded. I have endeavoured to arrange them so, that when read in order, they will form a narrative similar to that of the Diatessaron; and I beg leave to recommend to those Teachers who employ the New Testament as a school-book, to direct their pupils to read the Records of our Lord's Ministry, in the order in which they are here arranged. In a very few instances they will find a little repetition, caused by the division into verses; but this may be easily avoided, by omitting a part of the verse. At every lesson, the pupil should point out the place where the transaction occurred, and either by memory, or by reference to the Calendar, state the time when it occurred. It is believed that valuable effects will result from the pursuing of this plan, and that it will be found interesting to the pupil.

In some cases it is convenient, not to employ the questions at all. I have found it desirable to mark off those parts, to which the junior pupil need pay no attention, when first going through the book. With a view to save other Instructors some trouble, I have in-

cluded several such passages in brackets. Had I previously determined to insert the short Outline of the History of the Apostle Paul, I should have enclosed several other passages in brackets to be left till that Outline had been learnt.—Of the questions for Part II. several are included in brackets, which will exercise the inquiring pupil, but may be advantageously omitted at the first perusal of the book.—I by no means recommend examination in Part II. § 1—22, unless the pupil have made competent proficiency in general culture.

The only public criticism, with which I have met, objects to the arrangement in Part I. The Critic would prefer, if I understand aright, to begin with Palæstine, and proceed in the order of the Apostolical labours. If the Teacher perceive any particular advantage resulting from this plan, he may employ it without any difficulty.

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INTRODUCTION

TO THE

GEOGRAPHY OF THE NEW TESTAMENT.

PART I.

THE Ancients were totally unacquainted with the north-eastern parts of Europe, with the northern and north-eastern parts of Asia, with the central parts of Africa, and, except the coasts merely, with the southern parts. As they were unable to venture far from land, they had, of course, no acquaintance with those parts of the earth, which lie somewhat remote from the eastern continent. Of the countries with which they were acquainted, their knowledge was very limited with respect to those which did not form a part of the Roman empire.

At the period of the New Testament history, the Romans had subjected to their power the central and southern parts of Europe, the central and western parts of Asia, and the northern parts of Africa; and in these parts of the world, were comprehended most of those countries, which are mentioned in the New Testament.

2. [The *World*, as the word is used in the New Testament, sometimes means the whole inhabited world; sometimes it means the Roman empire; sometimes, only a particular region. The original word, which signifies *inhabited* (land,) is employed in a similar way by the heathen writers.—The word *Earth*, as it is used in the New Testament, has the same meaning with *World*.—Of course these remarks refer merely to the *geographical* employment of the words.]

3. The only seas which are spoken of in the New Testament are, the Mediterranean Sea, the RED SEA, and the SEA OF GALILEE.

The Mediterranean (the Great Sea of the Old Testament) is not mentioned by any general name; but the names of particular parts of it are mentioned. —The Gulph of Venice was anciently called Adria, or the Adriatic Sea; the sea lying between Greece, and Italy and Sicily, was called the Ionian Sea; and to both of these together, the name Adria or Adriatic Sea was applied. It is in this sense that

ADRIA is used in the New Testament.—The sea between Greece and Asia Minor was called the Ægean Sea, now the Archipelago. It is frequently spoken of in the Acts, but its name is not mentioned in the New Testament.—That part of the Mediterranean, which lay south of the east part of Asia Minor, is mentioned by the name of the SEA OF CILICIA AND PAMPHYLIA, from the adjoining countries.

The RED SEA is the same with the Arabian Gulph. Over the NW. branch the Israelites passed, when they were flying from Egypt.

The SEA OF GALILEE was a lake in Galilee, which will be particularly mentioned hereafter. The Jews were accustomed to give the appellation *sea* to every large collection of water.

When *the sea* is spoken of alone, it generally means in the Gospels the *Sea of Galilee;* in the Acts, &c. it either means the *Mediterranean* or the *Red Sea.*

CHAP. I.

Principal Countries and Islands.

4. THE principal countries spoken of in the New Testament are as follow:

In Europe, SPAIN, ITALY, ILLYRICUM, MACEDONIA, and ACHAIA or GREECE.

In Asia, ASIA (or Asia Minor,) SYRIA, PHŒNICE, Palestine, MESOPOTAMIA, CHALDÆA, Assyria, MEDIA, ELAM (or Persia,) PARTHIA, and ARABIA.

In Africa, ÆGYPT, LYBIA, and ÆTHIOPIA.

The Islands spoken of in the New Testament are *SICILY*, *MELITA*, *SAMOTHRACE*, *CRETE*, and *CLAUDA*, in Europe; and Lesbos, *CHIOS*, *SAMOS*, *PATMOS*, *COS*, *RHODES* and *CYPRUS* in Asia.

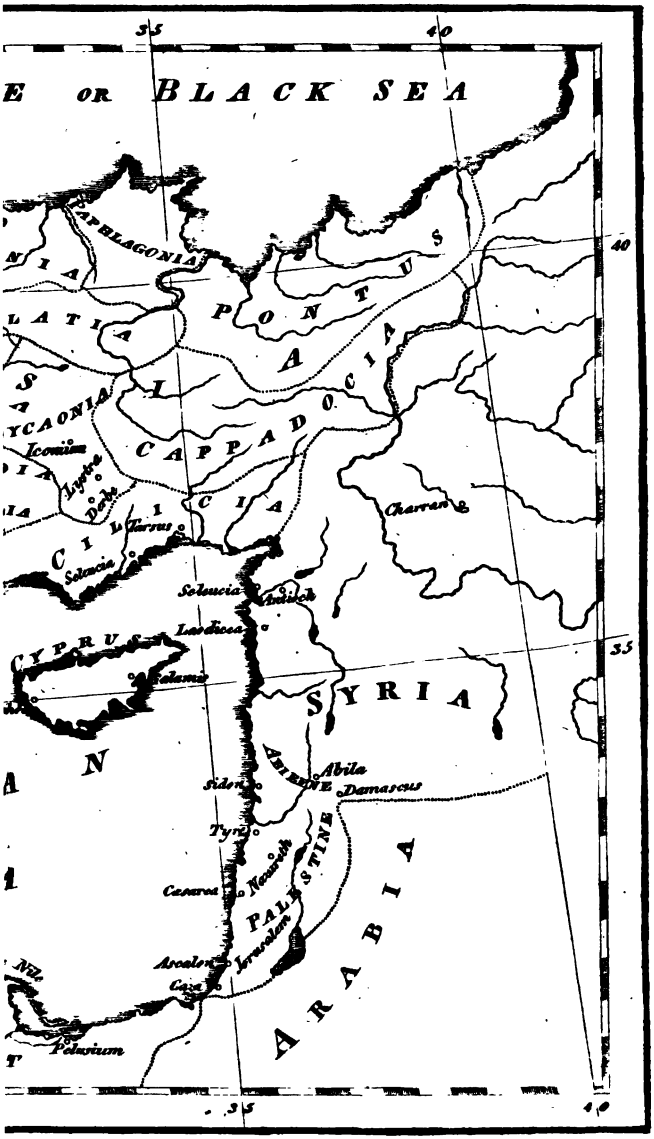
CHAP. II.

Countries and Islands in Europe.

SECTION I.

SPAIN.

5. Spain nearly corresponds to the country now called by that name. Paul, in his letter to the Romans, speaks of an intended journey thither; whether he accomplished his intention is uncertain.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40
E OR BLACK SEA
PAPHLAGONIA
PONTUS
ASIA
CAPPADOCIA
LYCAONIA
Iconium
Lystra
Derbe
CILICIA
Tarsus
Solucia
Charran
Seleucia
Antioch
Laodicea
CYPRUS
Salamis
SYRIA
Abila
Damascus
Sidon
Tyre
Cæsarea
Neapolis
PALESTINE
Jerusalem
Ascalon
Gaza
ARABIA
Pelusium

SECTION II.

ITALY; *with SICILY, and MELITA.*

6. Ancient ITALY corresponds to the country now so called. Near the centre of the west coast was *Rome*, the capital. At the period of the New Testament history, Rome was the chief city in the world. It was built 753 years before the Christian æra. At first the power of the Romans was confined to within a few miles from their little town. By degrees they so much extended it, that, about 700 years after their state was founded, they had made themselves masters of the principal countries then known.—Paul went twice to Rome; first, in the year 61, in consequence of his appeal to Cæsar; and again probably in 64. In this year there was a severe persecution of the Christians in Rome, during which Paul was probably imprisoned, and soon after beheaded near the city A. D. 65. During his first imprisonment, which lasted two years, A. D. 61–63, he wrote the letters to the Ephesians, to the Philippians, to the Colossians, and to Philemon; and in his second imprisonment he most probably wrote his second letter to Timothy. (*See Appendix* A.) Before he left Italy, after his first imprisonment, he is supposed to have written the letter to the He-

brews.—The apostle Peter probably went to Rome about A. D. 63 or 64, after Paul's first imprisonment, and thence wrote his two epistles. It is generally believed that he was crucified there, with his head downwards, about the same time that Paul was beheaded.—Mark probably accompanied Peter to Rome, and there compiled his Gospel, A. D. 63 or 64.

7. In the first voyage of Paul to Rome, the vessel was wrecked near a small Island called MELITA, which lies between Sicily and Africa. Paul remained there three months; and then he and his fellow voyagers departed in another vessel, and landed at *Syracuse*, the principal city in Sicily, on the east side of the island. Syracuse was founded by a Corinthian colony; it was besieged and sacked by the Roman Marcellus; and it was the residence of Archimedes, a very celebrated mathematician.—Having remained there three days, the vessel sailed to *Rhegium*, a seaport in the south of Italy, situated on the strait of Messina. The next day they reached *Puteoli* on the bay of Naples, about eight miles to the west of Naples. There Paul remained seven days; and went thence by land to Rome. On his road thither he was met by some Christians at *Appii Forum*, about 45 miles from Rome, and by others at the *Three Taverns*.

SECTION III.

ILLYRICUM.

8. ILLYRICUM is the ancient name of that part of the Austrian and Turkish empires, which lies along the eastern coast of the Gulph of Venice as far south as the Gulph of Drin. It does not appear that Paul ever taught the Christian religion in this country;* but he travelled to its very confines when he taught in all the parts of Macedonia, A. D. 56–57. The southern part of Illyricum was called *DALMATIA*, whither Titus travelled.

SECTION IV.

MACEDONIA *with SAMOTHRACE.*

9. [In the most extensive application of the name, Greece denoted all the south-eastern part of Europe, which lay south of Illyricum, Mœsia, and Thrace; nearly corresponding to Albania, the western part of Romelia, and the Morea, in European Turkey. In this application, the word Greece is not employed in the New Testament.]

* Paley's Horæ Paulinæ, page 48.

[illegible]

[illegible]

[illegible]

the Romans. The magistrates of each were of nearly the same kind.* The difference being so small, it shews the accuracy of Luke in calling Philippi a colony; for we learn from a medal, that a colony was sent thither by Julius Cæsar.†] At Philippi Paul converted several persons to Christianity, (among whom was Lydia, a seller of purple garments, from Thyatira,) and they seem to have felt great gratitude to the Apostle, and at different times they assisted him with money. After remaining there several days, he and his companion Silas were beaten, and thrown into prison; but they were soon set at liberty. They then left Philippi, and passing through *Amphipolis*, (a town surrounded by the river Strymon,) and the city *Apollonia*, went to *Thessalonica*. This city was, in the time of Paul, the metropolis of Macedonia, and was a place of great resort. Among the inhabitants were a great number of Jews, who had a synagogue, in which Paul taught. He converted a few of the Jews, and a great number of those Gentiles, who had learned to worship the true God; and some perhaps of the idolatrous Gentiles. But the unbelieving Jews raised a tumult, and the Christians sent Paul, by night, to

* See Adam's Roman Antiquities.

† See Marsh's translation of Michaelis, vol. iv. page 152.

Beræa, a considerable town lying about 39 miles westward from Thessalonica. Here also he converted many, who obtained the approbation of the Apostle by their diligence in searching the scriptures. As soon, however, as the Jews of Thessalonica knew that Paul was at Berœa, some of them came, and excited a tumult there also; and he was then conveyed to Athens.

11. [Besides these places in the Roman province of Macedonia, mention is made of one whose situation is doubtful.] *Nicopolis* [is by some supposed to have been the city of that name in Macedonia proper; by others, in Thrace: most probably, however, it] was in Epirus, near the promontory of Actium. Here it is probable that Paul passed his winter (A. D. 63–64,) between his first and second imprisonments at Rome, and thence wrote his first letter to Timothy, and that to Titus. (*See App.* A.)

SECTION V.

ACHAIA *or* GREECE; *with CRETE and CLAUDA.*

12. Achaia or Greece, is the name of that Roman division of Greece, which comprehended all the country south of Thessaly and Epirus. It

contained two principal parts; Greece, properly so called, and the Peloponnesus, which is a peninsula connected with the east part of Greece proper, by the isthmus of Corinth. The northern part of Peloponnesus was called *ACHAIA.*

In Greece proper, while it was independent, there were several small states. The south-eastern state was named Attica, and *Athens* was its chief city. This city had been the metropolis of a very powerful though small commonwealth. Its inhabitants were distinguished for their military talents; and still more for their learning, eloquence, and politeness. Paul came hither when he was driven from Macedonia. He found the inhabitants very prone to idolatry,—very inquisitive, and, consequently, talkative,—and much occupied in philosophical and religious disputations. Near the middle of the city was a hill on which the supreme court of justice had its place of assembly. The hill was called *Areopagus*, or *Mars' Hill*, and the court had the same name. The Judges were called Areopagites.

From Athens, towards the end of the year 51, Paul went to *Corinth*, which was the chief city of the proconsular province of *ACHAIA.* This province comprehended all the northern maritime part of the Peloponnesus; and it is what is denoted by

the appellation Achaia in Acts xviii. 12. 27. &c. —Corinth was peculiarly well situated for commerce. It was the resort of several philosophers and orators; and it was noted for the wealth, the pride, and the profligacy of its inhabitants. Near this city, were celebrated the Isthmian games, to which we have a beautiful allusion in Paul's first letter to the Corinthians, (ix. 24. &c.) Paul resided in Corinth about a year and a half, teaching the Christian religion, and gaining his livelihood by his personal labour. Leaving Corinth in the beginning of the year 53, he went to *Cenchrea*, a seaport to the eastward, and there embarked for Asia. It appears highly probable that Paul revisited Corinth in the year 64, after his first imprisonment.

13. To the SE. of Greece lay CRETE, a fertile Island very much celebrated in Grecian history. The inhabitants were rendered infamous by their vices; and so great was their inattention to truth, that, among the Greeks and Romans, to *cretize* was a proverbial expression for lying. In Paul's first voyage to Rome, A. D. 60, the vessel was obliged to pass under the east and south coasts of Crete. On the east was a promontory called *Salmone*; and on the south was a place called *Fair Havens*, and near it the town *Lasea*. The exact situation of both of these last mentioned places is

unknown. On the west of the south coast was *Phœnix*, where the mariners hoped to winter; but the vessel was driven under a little island named CLAUDA, which lay southward of the western part of Crete, if, as is probable, Clauda is the Gaudos of the ancients.—It is probable that Paul visited Crete soon after his first imprisonment at Rome. He then left Titus there; and afterwards wrote to him from Nicopolis, or its neighbourhood. (*See Appx.* A.)

CHAPTER III.

Countries and Islands in Asia.

14. [Among the ancient geographers, the appellation Asia, in its most extensive application, comprehended all those parts of the modern division of Asia with which they were acquainted. In a more limited application, it comprehended that part only which lies between the Euxine and Mediterranean Seas; and this was also called Asia minor. In a still more limited sense it was applied to the Roman proconsular province, which comprehended Mysia, Lydia, Phrygia, and Caria, including the districts of Troas, Æolia, Ionia, and Doris.

In its least extensive sense, Asia denoted the country round Ephesus.

In its most extensive application, the appellation ASIA is not employed in the New Testament. Asia there means either Asia minor; or, the country round Ephesus; or, the proconsular province. It is sometimes doubtful in which of these three applications the word is used by the writers of the New Testament; but by Paul and Luke, it seems generally to be employed in the second, or least extensive signification.]

SECTION I.

ASIA *(minor;) and the adjacent islands.*

15. ASIA (minor) comprehended the following countries:

In the north, *MYSIA* (including the *TROAS*,) *BITHYNIA*, Paphlagonia, and *PONTUS*:

In the middle, Lydia (including Æolia and Ionia,) *PHRYGIA* (including *LYCAONIA* and Isauria,) *GALATIA*, and *CAPPADOCIA*:

And, in the south, Caria (including Doris), *LYCIA*, *PAMPHYLIA* (with *PISIDIA*,) and *CILICIA*.

MYSIA, including the TROAS, and Lesbos.

16. *MYSIA* is the most westerly country in the N. of Asia minor. The western part of this division was called the *TROAS*, from the celebrated

town of Troy. In it was a sea port called *Troas*, and another called *Assos* lying southward from Troas. Paul visited Troas several times; and twice sailed thence to Macedonia. When he was there on his way from Macedonia to Jerusalem, A. D. 57 or 58, he raised Eutychus to life. Opposite to the island of Lesbos was the sea port *Adramyttium;* and to the S. of this town was *Pergamus*, once the regal city of Attalus, in which was one of the seven Christian communities, mentioned in the Revelations.

About seven miles from the SW. coast of Mysia is the island of Lesbos; on the east coast of which is *Mitylene*, the chief town of the island.

BITHYNIA.

17. *Bithynia* lay along the coast of the Euxine, to the NE. of Mysia. Paul once intended to go into Bithynia, but was directed by the Spirit to take a different course. This is one of those countries in which the dispersed Jews dwelt, to whom Peter addressed his first letter.

Paphlagonia.

18. Paphlagonia joined Bithynia on the W. and Galatia on the S. It is not mentioned in the New Testament.

PONTUS.

19. *Pontus* was the most easterly of those countries in Asia minor, which lie on the coast of the Euxine. It is twice mentioned in the New Testament; but it is not said that any of the Apostles travelled thither.

Lydia, including Æolia and Ionia; with ASIA and the islands CHIOS and SAMOS.

20. Lydia is the central region of the W. of Asia minor, to the S. of Mysia. The sea coast was occupied by Grecians; the northern part of it was called Æolia; the middle and southern, Ionia.

About 43 miles eastward of Pergamus was *Thyatira*, the native town of Lydia. To the SW. of Thyatira is *Smyrna*, a celebrated sea port; and to the SE. is *Sardis*, once the regal city of the country. About 34 miles SE. of Sardis was *Philadelphia*. In this city was one of the seven churches of Asia to which letters are addressed in the Revelations. The others were, in the three preceding towns, and in Pergamus, Laodicea, and Ephesus. *Ephesus* is situated about five miles from the sea on the river Cayster. It was the capital of the proconsular province of Asia. It was very much celebrated for a magnificent temple of

Diana, which was built at the expense of all the provinces of Asia, and occupied 220 years in building. Some of the inhabitants enriched themselves by making small models of the temple for strangers. [The higher classes of the people seem to have been addicted to the study of magic, or that pretended science, which professed to teach how to produce wonderful effects by secret and generally inadequate causes.] Paul went to Ephesus from Corinth, in the year 53; but he remained there for a short time only. He returned at the close of the same year, and dwelt there almost three years, till the middle of 56, when, in consequence of a riot raised by one of those persons who made shrines or models of the temple, he departed for Macedonia. About the beginning of the same year, he wrote at Ephesus his first letter to the Corinthians. He probably revisited this city after his first imprisonment at Rome, about the beginning of 64.—In Ephesus the apostle John resided, probably from about the time when the final Jewish war commenced (A. D. 66), till his death, which was at the end of the first century. Within a few years after he fixed at Ephesus, he probably wrote his gospel; and within 20 years before his death, his three letters.—Timothy was appointed by Paul to superintend the Christian community at Ephesus A. D. 64; and it is sup-

posed that he suffered martyrdom there towards the end of the first century.

At the SW. limit of Ionia was *Trogyllium*, a town on a promontory of the same name. Here Paul remained a short time in his voyage from Macedonia to Jerusalem, A. D. 58.

21. The district round Ephesus was termed Asia by Strabo, a geographer who lived about A. D. 25. This geographical division is frequently termed *ASIA* in the New Testament; and it probably comprehended the adjacent parts of Ionia, Lydia, and Caria.

22. The islands of *CHIOS* and *SAMOS* lie near the coast of Ionia. Chios is opposite to Smyrna, about twelve miles from the coast. Samos lies SE. of Chios, about five miles from the promontory of Trogyllium. They are mentioned in the account of Paul's voyage from Macedonia to Jerusalem.

PHRYGIA, including LYCAONIA and Isauria.

23. *PHRYGIA* lay to the E. of Mysia, Lydia, and Caria. Near the SE. part of Lydia, and very near each other, were *Hierapolis*, *Colossæ*, and *Laodicea*. Hierapolis was the chief town in the west part of Phrygia. Colossæ was at a small distance to the east; and to the south, at about six

miles from Hierapolis, was Laodicea. These three towns were probably visited by Paul in the year 50; and many of their inhabitants were converted to Christianity.

24. To the E. of Phrygia proper was a district called *LYCAONIA*, sometimes comprehended under the general appellation of Phrygia. [The inhabitants are supposed to have used a language compounded of Greek and Syriac, similar to that employed in Cappadocia.

In the geographical arrangement adopted in the Acts, Lycaonia seems to have included Isauria, a district nearer to the Mediterranean; for two of the cities mentioned as being in Lycaonia were situated in Isauria. And here it may be remarked once for all, that the means of geographical knowledge were so scanty in the period of which we are speaking, and the divisions, owing to almost continual wars, were so frequently varying, that we must not be surprised to find very different plans of arrangement, in different writers, even of the same age.* Hence, too, a great diversity in our

* For instance; Iconium is placed by Xenophon (A.D. 359) in Phrygia; by Strabo (A.D. 25) in Lycaonia; by Ammianus Marcellus (A.D. 390) in Pisidia; and by Pliny (A.D. 79) in Cilicia. See Schleusner, who thinks that in the time of Paul, Iconium belonged to Pisidia; but there appears to be

maps of ancient geography. The means of knowledge are so few, that complete agreement cannot be expected. In drawing up this introduction to the Geography of the New Testament, it has been the endeavour to employ the best authorities, and to decide with tolerable accuracy among differing ones: and in the maps, which accompany this Introduction, the plan of arrangement is similar to that adopted in it.]

The chief city of Lycaonia was *Iconium*. It was visited by Paul and Barnabas in the year 45; and they converted many of its inhabitants, both Jews and Gentiles. But being informed of a plot laid, by the unbelieving Jews and their rulers, to stone them, they went to *Lystra* about 50 miles southward from Iconium. There Paul healed a man who had been lame from his birth, and by this miracle so much excited the reverence of the people, that they were desirous to offer sacrifices to them, as gods. Soon after, however, being instigated by the unbelieving Jews from Iconium, they stoned Paul, and dragged him out of the city, supposing him to be dead. The next day Paul and Barnabas departed to *Derbe*, about 20 miles

nothing in the New Testament to determine the point; and Strabo's authority, which is the most to the purpose, is against Schleusner's opinion.

SE. of Lystra; and having made many converts there, returned through Lystra and Iconium to Antioch, &c. Paul revisited these towns about the year 50. In this journey, probably at Derbe, the Apostle received Timothy as his companion and fellow-labourer.

25. *Galatia* lay to the N. of Phrygia and Lycaonia; and to the S. of Bithynia and Paphlagonia. This country was peopled, in part, by some Gauls, who having, with others from their countrymen, ranged over Italy and burnt Rome, came hither A.D. 270 to assist Nicomedes the king of Bythinia. Hence its name. We learn from an ancient Christian writer, that these strangers preserved their language for above 600 years.

Galatia was noted for its fertility and commerce, and for the great mixture of its inhabitants, among whom were many Jews. Paul visited Galatia A.D. 50 or 51, and founded in it many Christian communities. In 52 he wrote a letter to these churches from Corinth; and revisited them in the year 53.

CAPPADOCIA.

26. *Cappadocia* lay SE. of Galatia, and E. of Lycaonia. The inhabitants were of Syrian

extraction. It does not appear that Paul travelled in this country; but it is twice mentioned in the New Testament.

CARIA, with the islands PATMOS, COS, and RHODES.

27. *Caria* is the south-western district of Asia minor. The western part of it, called Doris, was occupied by Grecian colonies. In Doris was *Miletus*, a very celebrated maritime city. Hither Paul came, A. D. 58, when he was returning from Corinth to Jerusalem, by way of Macedonia and the coasts of Asia minor; and here he met the elders of the Ephesian Christians. [It is probable that Paul visited Miletus again, on his second journey to Rome; and then left Trophimus there. Some however suppose that the Miletus at which Paul left Trophimus was in Crete; and that it occurred at an earlier period.]

The SW. promontory of Caria was called *Cnidus*; and on it was a town of the same name.

28. About 45 miles to the west of Miletus is *Patmos*, a small barren Island, whither it is supposed that the apostle John was banished. About 10 miles W. of Cnidus is *cos*, a fertile and celebrated island; and about 7 miles from the

southern promontory of Caria is RHODES, an island noted for its commerce and learning.—These islands are mentioned in the account of Paul's voyage from Corinth.

LYCIA.

29. *Lycia* lay SE. of Caria, S. of Phrygia, and SW. of Pamphylia. At *Patara*, a sea port of this province, Paul landed in his way to Jerusalem A.D. 58; and there embarked for Phœnice. *Myra*, to the east, was a chief town of Lycia. In Paul's first voyage to Rome, A.D. 60, the vessel touched at Myra; and he was there put on board another vessel.

PAMPHYLIA and PISIDIA.

30. These countries lay between Phrygia and the Mediterranean. Their limits are not ascertained; but it is known that PAMPHYLIA bordered on the sea, and that PISIDIA occupied the interior country. In Paul's first apostolic journey, A. D. 45–47, he came from Paphos to *Perga*, the metropolis of Pamphylia, situated some miles inland on the river Cestrus; and there Mark left him. From Perga Paul and his companion Barnabas went to *Antioch*, which was the chief city of Pisidia. Paul preach-

ed in the Jewish synagogue there, and converted many Gentiles; but the Jews, displeased at his success, raised a persecution against him and Barnabas, and drove them from the city. Thence they went to Iconium, &c.; and on their return they sailed for Syria from *Attalia*, a sea port at a small distance to the west of the mouth of the Cestrus.

CILICIA with CYPRUS.

31. *Cilicia* occupied all the south coast of Asia minor to the east of Pamphylia. One of its chief cities was *Tarsus*, a sea port on the river Cydnus. [It is supposed that Tarsus obtained, from Antony, the privileges of a municipal city, in consequence of its adherence to Julias Cæsar and to Antony.] It was a rich and populous city, and was noted for its schools of literature and of philosophy. Here Paul was born, of Jewish parents; and here probably, during the early part of his life, he was instructed in Grecian literature. He afterwards went to Jerusalem to study under Gamaliel. Sometime after his miraculous conversion to Christianity, (which is supposed to have occurred in the year 37, or at the end of 36,) he returned to Tarsus from Syria, and most probably taught the truths of Christianity in differ-

ent parts of Cilicia. In this country he probably spent A. D. 41 and 42. At the beginning of 43, Barnabas went to Tarsus and conducted Paul to Syria.

32. About 48 miles south of Cilicia, and 76 west of Syria, is *CYPRUS*, one of the largest islands in the Mediterranean. This was the native country of Barnabas, who accompanied Paul thither in his first apostolical journey. They landed at *Salamis*, a principal town on the SE. Having preached the gospel there, they went through the island to *Paphos*, a noted place on the west coast, and the seat of the Roman Proconsul. Here, immediately after the prophetic declaration of Paul, Elymas was struck blind for endeavouring to prevent the conversion of the Proconsul. Barnabas afterwards revisited this island with Mark.

SECTION II.

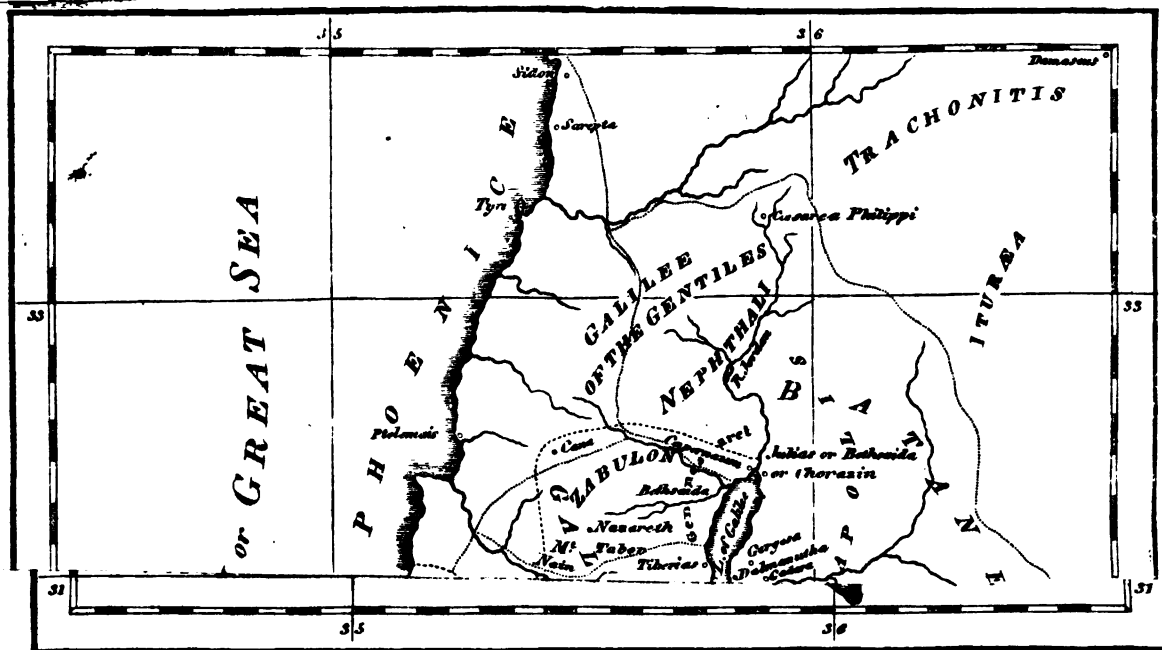
SYRIA, *comprehending ABILENE.*

33. In its most extensive application, Syria comprehended all that part of Asia, which lay between Asia minor on the NW. the Euphrates on the NE. Arabia on the SE. and S. and the

Mediterranean on the W. The southern part of it was denominated Palæstine; the central maritime part, Phœnice; and the rest appears to have occasionally received the general appellation Syria, or Syria proper.

In the New Testament the word SYRIA appears to have been sometimes employed in its most comprehensive sense, as in Matthew iv. 24, (compared with Mark i. 28,) and in Acts xviii. 18. xxi. 3: but it seems more commonly employed for Syria proper; and thus it will be hereafter used in this Introduction.

34. On the river Orontes, about twelve miles from the coast of the Mediterranean, was *Antioch*, the chief city of Syria. It was greatly renowned for its wealth; and for its attention to literary pursuits. The disciples of Christ were first called Christians at Antioch; and it was, several times, the temporary residence of Paul.—Westward of Antioch was the sea port *Seleucia*, whence Paul and Barnabas sailed for Cyprus, A. D. 45.—In the most southern part of Syria proper, almost directly south from Antioch, was *Damascus*, a very ancient and noted city. A little before the period of the apostolical history it appears to have been seized from the Romans by Aretas, a prince of Arabia Petræa, who is supposed to have embraced the Jewish religion. Owing to



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this circumstance, the Jews were permitted to exercise greater severity against the Christians, in Damascus, than in Judæa. Paul was on his way thither to execute the purposes of his sanguinary zeal, when he was miraculously converted to that religion, the followers of which he had been persecuting.

A little to the NW. of Damascus was the city Abila. The neighbouring district was termed *ABILENE*, which was the tetrarchy of Lysanias.

SECTION III.

PHŒNICE.

35. The limits of PHŒNICE are stated very differently by different writers. When distinguished from Palestine, it may be considered as extending along the coast of the Mediterranean, from Laodicea to below Tyre. In this sense, for the sake of distinction, it may be called Phœnice proper.—When distinguished from Galilee, the southern limit of Phœnice may be placed to the south of the promontory of Mount Carmel, below Ptolemais. It is thus limited by Josephus. (*See App.* B.)

36. The two principal cities in Phœnice proper

were Tyre and Sydon. *Sidon* lay westward of Damascus. It was a very ancient city, noted for its wealth, populousness, and strength. Here Paul landed on his return from his apostolical journey A. D. 58; and, on his voyage to Rome, he was permitted, by the centurion who had the charge of him, to land here to see his friends. A few miles to the south was *Sarepta*, in the territory of Sidon; and farther to the south was *Tyre*, the chief city of Phœnice. It was built on an island. The more ancient city was on the continent, but was destroyed by Nebuchadnezzar. Tyre was noted for its very extensive commerce. It sent colonies to various places on the Mediterranean, and constituted, with its dependencies, a very powerful state. Tyre and Sydon are several times mentioned in our Lord's discourses; and in the adjoining district, *the coasts of Tyre and Sydon*, he miraculously cured the daughter of a woman of SYROPHŒNICIA, that is, that part of Phœnice which bordered on Syria. As the remnant of the ancient Canaanites dwelt in Phœnice, this woman is called by Matthew, a woman of Canaan.

SECTION IV.

Palæstine with TRACHONITIS and ITURÆA.

37. Palæstine lay south of Syria and Phœnice

proper. A line drawn from Damascus to the coast a little below Tyre, will nearly give its northern boundary. On the south it was limited by Arabia Petræa; on the east by Arabia Deserta; and on the west by the Mediterranean.

This country, or, at least, the chief part of it, was originally inhabited by the descendants of Canaan, the grandson of Noah. It was thence called the *Land of Canaan.* The descendants of Jacob or Israel afterwards had possession of it; and thence it received the name of the *Land of Israel.* It was afterwards called *Palæstine,* by the Greeks and Romans, from the Philistines who inhabited the southern coasts; and *Judæa* from Judah the chief tribe of the Israelites; and it frequently received among the Jews the appellations of the *Land of promise, the Land,* the *Holy Land,* &c. By this last appellation it is at present often denoted.

[The limits of the country, to which these names have been applied, have varied greatly at different periods: probably the names themselves cannot be considered as synonymous; but the respective differences do not seem to be exactly definable.]

38. In the mountains of Antilibanus, in the northern limits of Palæstine, rose the river *Jor-*

dan. It issues from a small lake called Phiala; and after passing under ground for about 15 miles, rises again from a cavern at the foot of a mountain. It afterwards crosses the bogs of Lake Samochonitis, (or the waters of Merom,) and, after a course of 15 miles further, enters a lake called the *Lake of Gennesareth*, the *Sea of Galilee*, or the *Sea of Tiberias.* This lake was about twelve miles and a half long, and five miles broad. Its waters were sweet and clear; and it abounded in fish. Issuing from this lake, the Jordan takes a winding course southward, and waters an extensive plain, which, in summer, was excessively dry and hot, except on the banks of the river, which are covered with reeds, willows, tamarisks, &c. The Jordan overflows its banks in the time of barley harvest, which in Palæstine was in March or April; but during the summer months it is in most parts very shallow. After a course of about 130 miles it falls into a large lake, called the Lake Asphaltites, (or bituminous lake,) the Dead Sea, the Salt Sea, or the Sea of Sodom. This lake is about 72 miles long, and about 18 broad. The water is very clear; but is so exceedingly salt, that fish cannot live in it. It has been supposed that the exhalations from it are so noxious, as to destroy birds which attempt to fly over it; but this is not true. The soil around it is impregnated

with salt so that it produces no plants: and on the south-west shore are mines of fossil salt. There is no passage for the water from this lake.—It is generally supposed, that the cities of *Sodom* and *Gomorrah*, which were miraculously destroyed for their excessive wickedness, stood in the situation which is now occupied by this lake.

39. [When the Israelites under Joshua took possession of the land of Canaan, he divided it into twelve portions, which were distributed by lot among the ten tribes and the two half tribes. The exact situation of their several territories is not known, and scarcely two original authorities agree respecting it. The following general account is therefore, in a considerable degree, conjectural; but will probably answer all the purposes in view. South of Jerusalem to the confines of Arabia, was the portion of *JUDAH*. Between Judah and the Mediterranean, the tribe of Simeon was situated; but the Philistines continued to inhabit the coast. Dan extending to the Mediterranean, and Benjamin to the Jordan, lay north, the one of Simeon, the other of Judah. North of these, extending from the Jordan to the Mediterranean lay the tribe of Ephraim; and north of Ephraim occupying the same length westward, but more confined to the north and south, was part of the portion of Manasseh. North of Manasseh was

Issachar, extending from the S. of the Lake of Galilee and from the Jordan, to the NW. part of Manasseh and SW. part of Aser. Aser occupied the whole coast north of Manasseh, comprehending Tyre and Sidon, which however were never subjected to that tribe. *ZABULON* joined Aser on the NW.; Issachar on the south; and extended to the Lake of Galilee on the east. *NEPHTHALI* lay to the north of Zabulon, between Aser and the Jordan; occupying the west banks of the Jordan, from the north of the Lake, to the source of the river. On the east side of Jordan, was the remaining portion of Manasseh, extending from the source of the river, to the southern part of the Lake. South of that was Gad, extending along the east of the Jordan, as far as the SE. corner of the west portion of Manasseh; and south of Gad lay Reuben, extending to the Arnon, which entered the Dead Sea on the NE. The tribe of Levi possessed no lands, but received regular contributions from the other tribes, and had the government of several cities which were interspersed among their territories.]

40. At the period of the Gospel history, there were four leading divisions of Palæstine,—*GALILEE*, *SAMARIA*, *JUDÆA* proper, and Peræa, or the *COUNTRY BEYOND THE JORDAN*. With Galilee will be mentioned that part of Phœnice which

is usually referred to Palæstine: *Idumæa* will be mentioned and with Judæa; *Trachonitis* and *Ituræa*, with Peræa.—Exclusive of Trachonitis and Ituræa, which seem scarcely within its NE. limits, Palæstine cannot have been more extensive than Wales and Salop and Herefordshire together, if we leave out Anglesey, and the projecting part of Caernarvon: and it somewhat resembled this tract in form. Galilee, including the adjacent part of Phœnice, may be compared in extent with Lancashire: Samaria had about the same extent as Cheshire: and Judæa had considerably less extent than Cambridgeshire and Norfolk and Suffolk together; more nearly approaching to South Wales, which it somewhat resembles in form.

41. About 700 years before the time of our Saviour, ten of the tribes were carried away captive by the Assyrians; and, about 600 years before Christ, the other tribes were removed to Babylon by *their* conquerors. After 70 years' captivity, the Jews were permitted, by Cyrus, to return to their own land; but they cotinued for about 200 years in subjection to the Persians. About 323 years before Christ the King of Ægypt took possession of the country; and carried many thousands of the inhabitants into Ægypt. After Judæa had been tributary to the Ægyptians for about a

century, it became subject to the kings of Syria. The country then began to be called Palæstine; and it was divided into five provinces; the ancient divisions being entirely laid aside. At first the Jews were treated well; but in the continual wars between Ægypt and Syria, they were necessarily great sufferers; and about 170 years before Christ they underwent a severe persecution from the Syrians. They were then rescued from the Syrian yoke by Judas Maccabæus and his brothers, whose valour and bravery regained almost all the possessions of the twelve tribes. When the Jews were restored to their country by Cyrus, the Samaritans had opposed, as much as possible, their rebuilding the temple at Jerusalem: Judas Maccabæus destroyed the Samaritan temple on Mount Gerizim. About 107 years before Christ, the race of the Maccabees assumed the regal dignity and title: and on a contest between two of them relative to the succession, the Roman general Pompey, to whom they appealed, made Judæa tributary to the Romans. In the year 37 before Christ, Herod, supported by the Roman power, ascended the throne of Judæa, and considerably extended its dominions. At the close of the reign of this cruel tyrant our Saviour was born. Herod died 3 years before Christ, that is, before the commencement of the Christian æra, which, ow-

ing to erroneous calculations, began four or more years after the birth of our Saviour.—Herod made by will a distribution of his dominions, which was ratified by Augustus, the Roman Emperor. Archelaus had Judæa proper, Samaria, and Idumæa; Herod Antipas, (who beheaded John,) had Galilee and Peræa proper (which was a part of the country beyond the Jordan;) and Philip had Trachonitis and Ituræa. They had the title of Tetrarchs. Archelaus was banished for his cruelty A. D. 7; and his dominions were then made a Roman province, under Procurators, who were subordinate to the Presidents of Syria. "The "power of life and death was now taken out of "the hands of the Jews, and taxes were, from "this time, paid directly to the Roman Empe-"ror. Justice was administered in the name, "and by the laws, of Rome; though, in what "concerned their religion, their own laws, and "the power of the High Priest and Sanhedrim, "or great council, were continued to them: and "they were allowed to examine witnesses, and "exercise an inferior jurisdiction, in other causes, "subject to the controul of the Romans, to whom "their Tetrarchs or Kings were also subject."*

* See Pretyman's Introduction to the Study of the Bible, page 160. The whole of this paragraph is abridged from Part I. chap. iii. of that work.

Judæa and Samaria were under this kind of government during the ministry of Jesus; Pontius Pilate being the Procurator of those districts; while Herod Antipas was still Tetrarch of Galilee. After the removal of Pilate, A. D. 36, it is supposed that there was no longer a Procurator, but that Judæa was governed, for a few years, by the Syrian Presidents. Philip died in the year 37, and Herod Antipas was banished, A.D. 40, by the Emperor Caligula, who gave their tetrarchies, with the title of King, to Herod Agrippa, the grandson of Herod the Great. The Emperor Claudius gave him Judæa, Samaria, part of Idumæa, and Abilene; so that his dominions had nearly the same extent with those of his grandfather. It was this Herod who killed James, and imprisoned Peter. He died in the seventh year of his reign; and as Claudius thought his son Agrippa too young to rule his father's dominions, he instituted Governors of Judæa, of whom Felix and Festus were the fourth and fifth. Claudius, however, afterwards gave Trachonitis and Abilene to Agrippa; and Nero added a part of Galilee and some cities. This Agrippa was also called King, and before him Paul pleaded at Cæsarea. Several of the Roman Governors severely oppressed the Jews; and, at length, in the reign of Nero, under the government of the cruel Florus, the Jews

openly revolted; and this commenced the fatal war which ended in the destruction of Jerusalem by Titus, the son of the then Emperor Vespasian, and afterwards himself Emperor. This event, which completely annihilated the Jewish state, occurred in the year 70.]

GALILEE.

42. *Galilee* was limited by Phœnice on the west, (§ 35) by Syria on the north; by the Jordan on the east; and by Samaria on the south. It is usually spoken of as extending to the Mediterranean; but it appears that, in the time of our Saviour, Phœnice occupied the coast. It was distinguished into two parts; the northern, mountainous district was called Galilee superior, or *Galilee of the Gentiles*, because it bordered upon Gentile nations, and its inhabitants were partly composed of them; the southern and more level district was called Galilee inferior, or *Galilee* simply. *Galilee*, in the New Testament, seems generally, perhaps uniformly, to mean Galilee inferior, which probably was little larger than Monmouthshire and not more than 120 miles in circumference. In it were Capernaum, Bethsaida, and Nazareth, Nain, Tiberias, and some other towns not mentioned in the New Testament.

43. Galilee was a fruitful and populous district; and the inhabitants were brave and industrious; but the Jews regarded them with much contempt. The Jews were accustomed to regard the country about Jerusalem as the most holy part of the land: hence Galilee they deemed less holy. The Galileans were composed, partly of the remnant of the ten tribes, whom the Jews (of Judah and Benjamin) deemed inferior to themselves, and, what was still worse, partly of Gentiles. And farther, the dialect of Galilee was less pure than the language of Judæa; and the Jewish doctors taught, that the law was on this account confirmed to the inhabitants of the latter, to the exclusion of those of the former.

In Galilee our Saviour spent the greater part of his life; it was the scene of many of his early miracles; and from among its inhabitants he chose most of his apostles.

44. *Cæsarea Philippi*, or Paneas, and *Ptolemais*, or Acco, are usually considered as belonging to Galilee. The former however lay to the east of the Jordan, near its source, and was not arranged with Galilee by Josephus;—it will therefore be mentioned in the fourth general division of Palæstine. The latter also was not Galilee, but in that part of Phœnice which is included in Palæstine, (§ 40;) it may however be most conveniently introduced here.

Ptolemais was about 28 miles S. of Tyre. It was situated on the north of a small inlet of the Mediterranean, on the south of which was Mount Carmel. Paul landed at Ptolemais, on his way to Jerusalem from his third apostolic journey.

45. Among the three towns mentioned by Josephus as the principal towns of Galilee, we find *Tiberias* only mentioned by the writers of the New Testament. Our Saviour confined his teaching to the smaller towns; probably as being inhabited by Jews only, to whom, during his lifetime, the glad tidings which he brought were principally declared. Tiberias was situated on the SW. side of the Lake of Galilee, and was the origin of one of its names.

46. Eastward from Ptolemais was *Cana*, where Jesus performed his first miracle; and afterwards exercised his miraculous powers, in curing a nobleman's son, who was then lying dangerously ill at Capernaum. About 17 miles SE. from Ptolemais was *Nazareth*, the residence of Jesus before the commencement of his publick ministry. It was a small town, situated on a hill, from which the inhabitants endeavoured to throw Jesus down. It lay about 59 miles to the north of Jerusalem. At a little distance SE. from Nazareth was Mount Tabor, [supposed by some to be the mountain on which our Lord was transfigured;

but it seems more probable that this occurred on a mountain in the more nothern part of Galilee, near Cæsarea Philippi. (§ 67.) Jesus had been in the neighbourhood of that place a little time before;—and, had the mountain been one whose name was in familiar use, the name would most probably have been mentioned.] At a little distance to the south of Mount Tabor was *Nain*, where our Lord restored the widow's son to life.

47. Along the western side of the Lake of Galilee was a district called the *Land of Gennesaret*. It was very fertile, and in a high state of cultivation. On the NW. side of the Lake, near the entrance of Jordan, was *Capernaum;* about 70 miles from Jerusalem. During the publick ministry of Jesus, he seems to have fixed upon this place as his general residence; and we find that he worked several miracles there. It was then a flourishing town, but it is now so decayed as to consist only of a few fishermen. [It seems decidedly probable that two Bethsaidas are mentioned in the gospels;—that near which our Lord miraculously fed the multitudes, (§ 68.)—and that which is called] *Bethsaida of Galilee*, the birth-place of Peter, Andrew and Philip. [The latter must have been on the west side of the Jordan, because the whole of Galilee lay on that side; but its exact situation is not known.] It was on the coast of the Lake, and

probably southward of Capernaum and at no great distance from it. Here our Lord restored sight to a blind man, and worked many other miracles which are not specified by the Evangelists. —[*Chorazin* is generally supposed to have been in Galilee. Nothing is certainly known respecting it; but it appears most probable, that Chorazin was the common appellation of Julias, or Bethsaida, east of the Jordan.] § 68.

48. Somewhere near the NW. shore of the Lake of Galilee, near Capernaum, was a hill, on which Jesus delivered the admirable discourse, which is usually called the Sermon on the Mount. —About 15 miles to the south of the Lake of Galilee was Scythopolis or Bethsan. Near this city, on the banks of the Jordan was *Salim*, and near it was *Ænon*, where John was accustomed to baptize, because there was abundance of water.

2. *SAMARIA.*

49. This division of Palæstine was limited by Galilee, the Jordan, Judæa, and the Mediterranean. (*See App.* B.) [Its exact limits north and south cannot be ascertained; but it extended on the north as far as Cæsarea, and on the south to below Sychem, which is about 40 miles from Jerusalem. It seems to have had nearly the same

extent and situation with the territory of Manasseh and Ephraim.]

50. The capital city also was called Samaria. [It was once the metropolis of the ten tribes, who separated from those of Judah and Benjamin, and formed a distinct kingdom, about 975 years before the Christian æra. When the ten tribes were carried away captive into Assyria, a number of Assyrians were introduced into their country, who mingled with those Israelites who were left, and with those who afterwards returned. These people brought with them their idolatry, and taught it to the conquered natives: but it seems that before our Saviour's ministry, the Samaritans had returned to the worship of God. They however materially differed from the Jews. They received the books of Moses only, as of divine authority; and they considered Mount Gerizim as the only place in which worship was acceptable to God.

51. The greatest aversion existed between the Jews and the Samaritans. Both nations probably had some cause for their hostile feelings; and both certainly exaggerated the sources of their ill-will. The separation of the ten tribes,—the opposition of the Samaritans to the rebuilding of the Jewish temple after the Babylonish captivity,—the erection of a temple on Mount Gerizim,—and their ill-treatment of those who passed through their coun-

try to worship God at Jerusalem, are sufficient to account for the aversion of the Jews. No doubt there were equal causes for the aversion of the Samaritans; but we have only Jewish historians. It is certain that the Maccabees seized and destroyed the capital, and subjugated the country.—It is obvious that the Samaritans were in expectation of the Messiah; and that they were disposed to admit the claims of Jesus.

52. It is not certain that the city of Samaria is spoken of in the New Testament; the words in Acts viii. 5. should be rendered "a city of Samaria," as in John iv. 5. That city might be Samaria, but of this we can only conjecture.]—About eight miles southward from Samaria was *Sychar* or *Sychem.* This was anciently the royal city of Israel. It was situated in a valley formed by the two mountains Gerizim and Ebal; and at the foot of the former was the temple of the Samaritans. Near Sychar was a well called *Jacob's well*, where our Lord had a very important conversation with a woman of the city.—On the sea coast, about 52 miles from Jerusalem, was *Cæsarea*, sometimes called Cæsarea of Palæstine, to distinguish it from Cæsarea Philippi. Its inhabitants were partly Jews, partly Heathens. It was the metropolis of the Roman province of Palæs-

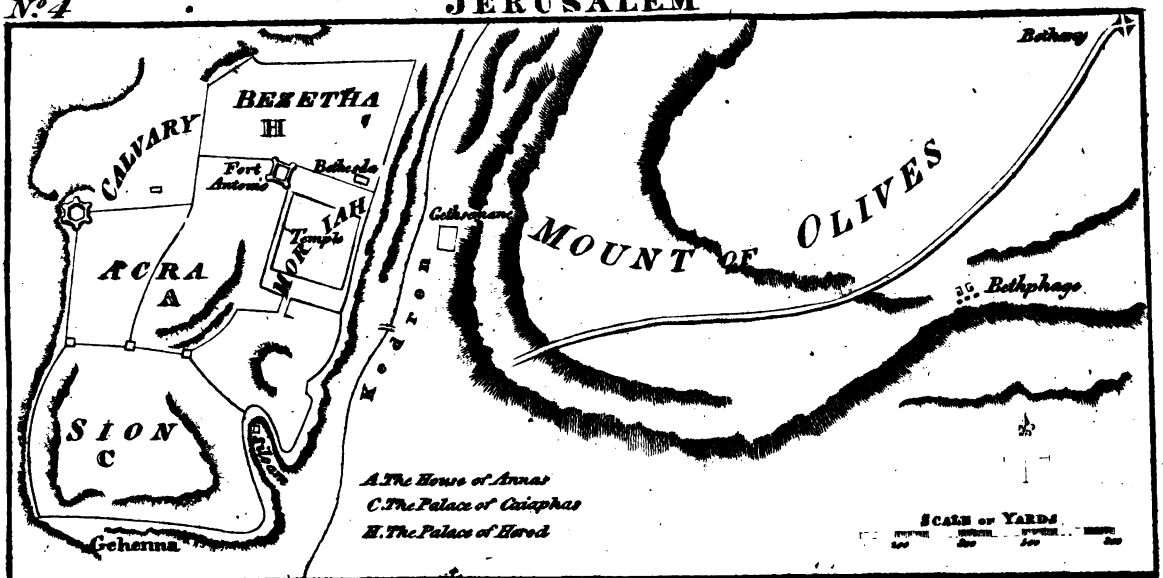
tine, and the seat of the Roman Procurators. It was in this Cæsarea that Herod Agrippa, in the midst of his impious folly, was smitten with a fatal disease. Cornelius and Philip resided there; and Paul, after his appeal to the Roman Emperor, was confined there two years before he was sent to Rome. [During this time, it is not improbable that his companion Luke was employed in collecting materials for his narratives; and his accuracy of research in most cases places him on a level with an eye witness. Where he actually compiled them is uncertain.]—*Antipatris* was probably among the towns of Samaria. It lay about 23 miles from Cæsarea, on the road to Jerusalem. Through this place Paul passed on his way to Cæsarea, when the governor of the castle of Jerusalem sent him away by night, lest the Jews should kill him.

3. *JUDÆA with IDUMÆA.*

53. *Judæa* (proper) was bounded by Samaria, the Jordan and the Dead Sea, Arabia, and the Mediterranean. [It comprehended the territories of Dan, Benjamin, Simeon, and Judah.] (*See Aph.* B.) The length of Judæa, from the south of the Dead Sea, to the confines of Ephraim, was about 57 miles; and the breadth, in the south was

No. 4

JERUSALEM



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77 miles, and in the north 45 miles. (With respect to its comparative extent see § 40.)

54. The capital of Judæa was *Jerusalem.* It was in a central situation, on the confines of Benjamin and Judah; so that part belonged to the territory of the one, part to that of the other. It was built on hills, but, being surrounded with higher hills, it could not be seen, in some directions, till the traveller came very near it. It was situated on a very stony soil; and the country round it, for several miles, was dry and barren.—The extent of the city differed considerably at different times: it had acquired its greatest extent at the time of its final ruin. It then comprehended four hills, Sion, Acra, Moriah, and Bezetha. *Sion* was in the southern part of the city, and immediately to the north of it was Acra. Sion was considerably the higher, and that part of the city which was situated on it, was called the upper city; and on Acra was the lower city. On the south and west of Sion was a very deep valley, which rendered it inaccessible on those sides; on the north was a high wall, which was built by David. Moriah, on which stood the Temple, lay to the east of Acra. It was separated from it by a valley, which was nearly filled up, that the access to the Temple from Acra might be more easy. Moriah was about three-quarters of a mile in circum-

ference. It was connected with Sion by a bridge and a terrace. To the north of it was another hill called Bezetha, which Agrippa joined to the city; and the whole was then about 33 furlongs in circumference.

55. The appellation *the Temple* was applied, not only to the place appropriated for divine worship, but to the courts and buildings connected with it. The outer enclosure was a square of 250 yards each way. All round it were galleries, supported, on three of the sides, by three rows of pillars, and on the south by four rows; and the roofs were made of cedar, adorned with mouldings and gilding. These buildings formed a porch or piazza on each side; and that on the eastern side was called *Solomon's Porch*, (mentioned John x. 23, and Acts iii. 11.) One of the entrances to it is supposed to have been called the *Beautiful Gate*. The area within the first enclosure was paved with marble of different colours; and at a little distance from the piazzas was a separation, formed by a handsome balustrade of stone, with pillars at equal distances from each other. On these pillars were inscriptions, to warn Gentiles and unclean persons not to enter within, on pain of death. Within this balustrade was the second enclosure, called the court of Priests. It enclosed the Temple, properly so called, and the altar

of burnt offerings. [It was surrounded by a wall, 60 feet high on the outside, but, from the greater elevation of the inner pavement, only 38 feet high within. This court was square, with galleries supported by pillars, except on the west side. At each angle there was a large room, in one of which the Sanhedrim assembled, till the frequent occurrence of crimes, which were punishable with death, rendered it expedient for them to remove to a room in one corner of the outer enclosure, lest they should defile the Temple.] Women were permitted to approach no farther than the eastern part of this court; and that part was thence called the Court of the Women. [In the corners of it were rooms, of which one was appropriated for the purification of lepers, and two others for the use of the Nazarites.] And it is supposed by some that the *Treasury* was in this court.—Farther to the west was the altar of burnt offerings, then succeeded the Temple, raised considerably above the level of the court. The first part from the east was the Holy Place; the inner part was the Holy of Holies, in which was the ark. On the sides of the Temple were apartments in great numbers and of different dimensions.—This magnificent pile of buildings was composed of immense stones; and the whole was so constructed as to im-

press the spectators with admiration, and the worshippers with reverence. [The Jews gloried in their Temple, and, in most cases, carefully preserved it from what they deemed defilement: yet such was their strange inconsistency, caused probably by their contempt for the Gentiles, that in that part of the exterior court, into which alone the Gentiles were permitted to enter, the sellers of doves and sheep and oxen, and the exchangers of money, were allowed to conduct their traffick.—Herod the Great began to build the temple about 46 years before our Saviour's publick ministry, and he completed it in nine years and a half; but additions and alterations were continually making in it, even till the period of its destruction. When Titus took Jerusalem, it was his wish to preserve the Temple; but the order of events as arranged by God was different from the intended conduct of Titus, and the prophecies of our Lord were fulfilled.]

56. Near the NE. corner of the exterior buildings of the Temple was the *Sheep-market*, where the sheep were sold for the Temple-service; and adjoining to it was a kind of bath, called the *Pool of Bethesda*, in which the animals were washed before they were delivered to the priests. In the rock on the north side was a spring, from which

the water fell into the pool below.* Here it was that Jesus healed the poor man who had lost the use of his limbs for 38 years.—Adjoining to the NW. corner of the Temple wall, was a strong fortress, built by Herod the Great, and named Antonia. It was a large square building, sufficiently spacious for a palace. It had an immediate communication, by a flight of steps, with the Temple courts; and its height was so great that it overlooked them. The fortress was guarded by a Roman garrison; and it was from this place that the tribune, with his soldiers, ran to quell the tumult which the Jews raised, owing to their supposing, that Paul had taken Trophimus farther in the Temple, than the separating pillars.—It is highly probable that Pilate, whose usual residence, as the Roman Procurator, was in Cæsarea, resided in Fort Antonia when he came to Jerusalem at the great feasts, or on other occasions. The fortress was then the *Prætorium*, or place where the supreme Judge resided and held his courts of justice. [The word Prætorium occurs six times in the Gospels. In Matt. xxvii. 27. it is translated the *common hall;* in John xviii. 28. 33. and in

* See the Fragments by the Editor of Calmet's Dictionary, number 66.

xix. 9. it is translated, the *hall of judgment*, or the *judgment hall.*] Before the Prætorium was a raised pavement, called *Gabbatha*, and on it stood the tribunal, or *seat of judgment*. [This pavement was constructed to accommodate the Jews, who could there have their causes decided without entering the Prætorium, which rendered purification necessary.] When Pilate examined Jesus apart from the Jews, he was within the court of the Prætorium; when in their presence, it was on the raised pavement. There Jesus was condemned by Pilate, and immediately afterwards he was scourged in the presence of the mad multitude. The soldiers then led him within the court, that is, within the Prætorium (Mark xv. 16.) and there derided him with cruel levity. Probably to produce compassion in the minds of the Jews, Pilate brought Jesus again on the raised pavement. When they still demanded his death, he sat down on the tribunal, and finally delivered him up to their sanguinary purposes. Jesus was then led from the Prætorium, and conducted through the Gate of Justice, which lay west from the temple, to *Mount Calvary*, which was just without the walls; and there, at a spot called *Golgotha*, they crucified him.

57. [It is somewhat uncertain whether, on the night in which Jesus was apprehended, the

members of the Sanhedrim assembled at the residence of the High Priest, or in the Hall of the Sanhedrim in the Temple; but the former, on the whole, appears decidedly the more probable.*] The residence of Caiaphas is supposed to have been at C, on the hill of Sion; at A, on the adjoining hill of Acra, was probably the residence of Annas. The Palace of Herod was situated on Bezetha, at H, a little to the north of Fort Antonia. It is supposed that Jesus supped at a house on Mount Sion. He then went across the brook *Kedron*, which ran on the east side of the city, to the *Mount of Olives*, which lay opposite to the temple, and overlooked its buildings. At the foot of this hill was the *Garden of Gethsemane*, where Jesus was apprehended. Thence he was led, probably without passing through much of the city, to the house of Annas; thence to the Palace of Caiaphas; thence to the Prætorium; thence to the Palace of Herod; thence again to Fort Antonia; and lastly to Mount Calvary. The elevation of the spot, and the circumstance that the roads from Bethlehem and Joppa met at the Gate of Justice, rendered the crucifixion of Jesus very easily observable at a distance, and very

* See however Fragments to Calmet, number 137.

publick. Near the place of crucifixion, probably to the SW. of it, was a garden belonging to Joseph of Arimathæa, in which was a sepulchre, or cave, hewn out of the solid rock; and there they laid the body of Jesus.

58. It has been already mentioned that the *Mount of Olives* lay eastward of the temple on the opposite side of the Kedron. The nearest part of the hill was about five furlongs from the city, (that is, apparently, from the middle of the city.) Farther up the ascent, at a sabbath day's journey (or nearly a mile) from the city, is a craggy part of the hill, near the mark † in the plan of Jerusalem &c. whence our Saviour ascended into heaven. Farther on, at the distance of fifteen furlongs from the city, was *Bethany*, where Jesus raised Lazarus from the dead, and where he frequently passed the night with his disciples. Somewhat nearer to Jerusalem, and southward of Bethany, was *Bethphage*, whither Jesus sent his disciples for the ass, on which he entered Jerusalem.

59. To the south of the Temple, and near the valley in which the Kedron runs, was a fountain called *Siloam*, and it is supposed that near it stood the *Tower of Siloam*.

60. Southward of the city lay *Gehenna*, or the valley of Hinnom. [Here the Jews once wor-

shipped the image of Moloch, and offered to it as sacrifices even their own children. When Josiah had recalled them to the worship of the true God, Gehenna was made the receptacle for the filth of the city, for the bones and carcases of animals, and even for the bodies of criminals who had been executed. To consume these impure substances, fires were kept continually burning, and on the putrid matter worms were always feeding. Hence the place furnished to the Jews an emblem of the punishments of a future life; and our Saviour employs the word and its connected imagery for the same purpose.]—Probably the *Potter's field*, which the Chief Priests and Elders purchased with the money which Judas returned, lay on the other side of the valley of Hinnom. From the circumstances of its purchase, it was afterwards called *Aceldama*, that is, the field of blood.

61. About six miles SW. from Jerusalem was *Bethlehem*. It is situated in the territory of Judah, and David was born and educated there.—Southward of Bethlehem, as far as the extremity of Judah, lay a hilly tract, which is referred to by the name of the *Hill-country of Judæa*.

62. *Idumæa*, mentioned by Mark, meant the southern part of Judæa. The Edomites were inhabitants of Arabia Petræa to the south of Palæstine. [During the Babylonish captivity they seized

the southern part of Judæa; but they were subdued by the Maccabees, and afterwards mixed with their conquerors and embraced their religion.]

63. In the southwestern part of Judæa was *Gaza*, about 46 miles from Jerusalem. On the desert road from Jerusalem to this city, Philip found the Æthiopian treasurer, who was returning from worshipping at Jerusalem. About 23 miles N. of Gaza was *Azotus*, where Philip afterwards preached. Both of these cities belonged to the native Philistines, as also all the southwestern coast of Judæa.

64. Still farther north is *Joppa*, a sea port about 34 miles NW. from Jerusalem. Here Peter restored Dorcas to life; and here he saw the vision which was designed to diminish his Jewish prejudices against the Gentiles, preparatory to his call from Cornelius at Cæsarea.—Eastward from Joppa, about 22 miles from Jerusalem, was *Lydda*, where Peter cured Æneas a paralytic.—[The plain from Joppa to Cæsarea was called the plain of *Saron*, receiving its name from a town and a hill which were in it. The town lay northward of Joppa and Lydda. Somewhat southward from these two cities *Arimathæa* is supposed to have been situated. Some however suppose this place

to have been in the tribe of Benjamin, near Jerusalem.

65. About six miles north of Jerusalem was *Ramah*, near which the Babylonish conqueror collected the Jews to lead them away to Babylon.] —About eight miles from Jerusalem, (in what direction is not certain,) was a village named *Emmaus*. This must not be confounded with Emmaus, a village about twenty-two miles NW. from Jerusalem, which was afterwards made a Roman city, with the name of Nicopolis.—About eight miles to the NE. of Jerusalem lay *Ephraim*, whither Jesus retired after he had raised Lazarus to life. —*Jericho* lay nearly in the same direction, about 14 miles from Jerusalem, and nearly 5 miles from the Jordan. In the time of our Saviour it ranked next to Jerusalem among the cities of Judæa. Its site was considerably lower than that of Jerusalem, and the adjacent country was, in some directions, peculiarly fertile. Between Jerusalem and Jericho was a very rocky and desolate tract, which was so much infested with desparate robbers, that, on account of the frequent murders committed there, it was called Adamim, that is blood. In the neighbourhood of Jericho, extending somewhat northward along the Jordan, and along the west of the Dead Sea, was an extensive solitude or desert, which had the name of *the Desert*, or

the Wilderness of Judæa. In this desert, and in the continuance of it which lay northward beyond the Jordan, John preached and baptized. To the more solitary and mountainous part of this desert, probably southward of Jericho, our Lord retired after his baptism. What kind of a country this was, we learn from Volney, who, speaking of the mountains of Syria, says, "as we advance toward "Judæa, they lose their verdure, their valleys grow "narrower, they become dry and stony, and termi-"nate at the Dead Sea in a pile of desolate rocks, "full of precipices and caverns." From the top of these hills of desolation, however, Maundrell informs us that there is a delightful prospect of the mountains of Arabia, the Dead Sea, and the Plain of Jericho.

4. *The COUNTRY BEYOND THE JORDAN with TRACHONITIS and ITURÆA.*

66. Peræa, or the *COUNTRY BEYOND THE JORDAN*, [in the strict acceptation of the appellation, comprehended the territories of Gad and Reuben only. In a more extensive application, it] may comprehend all that part of Palæstine which lay east of the Jordan. In this sense it admits of the following divisions: Peræa proper, Batanea, *TRACHONITIS*, and *ITURÆA*, or Aurani-

tis (§ 40.) Peræa proper extended from the Arnon to the southern part of the Lake of Galilee; Batanea lay opposite to Galilee; ITURÆA, which appears to have been the same with Auranitis, lay to the NE. of Batanea: and farther northward was TRACHONITIS, [bordering upon Cœlo-Syria, or that part of Syria which lay between the ridges of Libanus and Antilibanus.] Batanea included Galaaditis, Gaulonitis and the DECAPOLIS. This last district was a combination of ten cities with the adjacent country. Most of these cities were principally near the Lake of Galilee, on the east side; but which they were is not fully ascertained.

67. The most northernly city in the country beyond the Jordan was Paneas, which before the ministry of our Saviour had been named *Cæsarea Philippi*, by Philip the Tetrarch, in honour of Tiberius Cæsar. It was situated near the place where the Jordan re-appears after having flowed under ground almost from its source. Jesus proclaimed his glad tidings, and exerted his miraculous powers, in the neighbourhood of this city, but it does not appear that he was ever in it.—It is highly probable that the hill on which our Lord was transfigured was near Cæsarea Philippi, though in Galilee; (§ 46.)

68. Southward of Cæsarea Philippi was Julias, more anciently *Bethsaide*. [From a com-

parison of the corresponding passages in the Gospels, it appears decidedly probable that] this city was that Bethsaida, near which our Saviour miraculously fed the multitude, with a very few loaves and fishes.—[The latter name of this city was given to it by Philip the Tetrarch, in honour of the daughter of Augustus, most probably during the life of that Emperor, and consequently before the period of our Saviour's ministry,—still more before the composition of the Gospels] The more ancient name is employed only by Luke —[D'Anville says, " there is reason to believe this Julias " to be the Chorazin of a remote age." No trace, however, of any such name remains except in the Gospels; but in this uncertainty it is allowable to suppose what is not inconsistent with any document, that] *Chorazin* is another name for Julias, or Bethsaida east of the Jordan;—[that, probably, it was the colloquial pronunciation of the word Julias, combined with some epithet, to distinguish it from another Julias, which was lower down the Jordan.] Our Lord performed many miracles in Chorazin, but what they were is not specified by the Evangelists.

69. Farther south were Gadara and Gergesa. *Gadara* was the principal city of Peræa, and the country SE. of the Lake received its denomination from it. Near Gadara was *Gergesa;* and in

the adjacent country our Lord restored the dæmoniacs to their right mind, and transferred their disorder into the herd of swine.—In the country of the Gadarenes, but farther south than Gadara, was a fortress named *Magdala*, [or Magedan, by a change easily made on the Hebrew name Megedel.] The country on the southeastern corner of the Lake received its name from it. It is not improbable that Mary Magdalen was born there.—*Dalmanutha* was probably a village in the neighbourhood of Magdala. [The exact situation of these two places is not ascertained; some geographers suppose them to have been on the west shore of the Lake; but surely without sufficient authority.—Ænon and Salim have been placed by some geographers on the east side of the Jordan; there appears to be nothing to determine their situation, except their vicinity to Scythopolis, (mentioned by Josephus,) and to the Jordan, (mentioned by John.)]—The only other town mentioned in the New Testament, which lay beyond the Jordan, was *Bethabara*, the name of which denotes that it was a passage of the Jordan. [This name however is more recent than the period of the New Testament narratives; and instead of it, in the best manuscripts and versions, *Bethany*, the more ancient name, is found. It cannot be confounded with Bethany near Jerusalem, because

John says Bethany beyond the Jordan. This Bethany or Bethabara was probably in the tribe of Gad, but its exact situation is unknown. Some place it opposite to Jericho; others opposite to Scythopolis.] Here John was baptizing; and hither Jesus retired, after he had excited the rage of the Jews, by his discourses at the Feast of Dedication.

70. While John the Baptist was preaching on the east side of the Jordan, Herod Antipas, who was Tetrarch of Galilee and Peræa, engaged in a war with his father-in-law Aretas, a petty king in Arabia Petræa. The army of Herod, in their route to the confines of Arabia, must have passed through the country where John was preaching, and it appears probable, that the soldiers, who came to John's baptism, were some of those then on their march against Aretas.—On the northeastern side of the Dead Sea, near the limits of the two countries, was a fortress named Machærus. It was in this fortress that John was imprisoned and beheaded by the order of Herod, who made a thoughtless vow, and wickedly complied with the consequent demand.

SECTION V.

The Countries East of the Euphrates.

71. The countries east of the Euphrates which are mentioned in the New Testament, are MESOPOTAMIA, CHALDÆA, Assyria, MEDIA, PARTHIA, and ELAM.

MESOPOTAMIA, or the country *between rivers*, lay to the east of Syria proper, from which it was separated by the river Euphrates. On the east it was bounded by the river Tigris, which separated it from Assyria. On the south it extended as far as the place where the Euphrates and the Tigris nearly join, whence Babylonia began.

In the northwestern part of this country was the city *Charran*. [It was called Curæ by the Romans, and was the place where Crassus was defeated and killed by the Parthians.]

72. CHALDÆA, or Babylonia, lay south of Mesopotamia, and extended to the Persian gulf. On the east it joined Persia; and on the west and south, Arabia Deserta.

This was the native country of Abraham, and he resided there till he dwelt in Charran. *Babylon* was the capital. In the time of its greatest

extent, it was rather a walled province than a city. The walls inclosed a square sixteen miles each way; and their amazing height and thickness, added to the depth of the surrounding trench, (from the glutinous slimy earth of which the bricks for the walls were composed,) rendered the city impregnable; while the extent of the country inclosed would have enabled the inhabitants to raise a sufficient supply of provisions, when their twenty years' stock was consumed. The river Euphrates ran through it; and the army of Cyrus, having turned the river from its channel, entered the city through the brazen gates which shut up its communication with the river, but which in a night of careless festivity were left open. The event was to all human appearance impossible, but it was foretold by the messengers of God, with minute exactness, a century and a half before Cyrus was born. The Jews had been carried thither by Nebuchadnezzar; but Cyrus released them, and most of them returned to their native land.

73. Assyria lay to the east of Mesopotamia. It is necessary to mention it because its capital, *Nineveh*, is mentioned in our Lord's discourses. Nineveh was, like Babylon, a walled province, being about sixty miles in circuit. It was situated on the Tigris.

74. MEDIA lay to the east of Assyria. It had the Caspian Sea on the north, and Persia on the south.

75. PARTHIA lay to the SE. of the Caspian Sea. [Parthia proper was a small and obscure region; but the Parthians had, about 140 years before Christ, extended their dominions so far as to comprehend Media, Assyria, Babylonia, Persia, and their dependencies.]

76. ELAM or Persia lay to the south of Media, and extended to the Persian Gulf. [It is not certain whether Elam is not to be considered as only a part of Persia; but it appears more probable that it is used in the scriptures as a synonyme of Persia.]

SECTION VI.

ARABIA.

77. That part of Asia which lies between Palæstine, Syria, Chaldæa, the Persian Gulf, the Indian Ocean, the Red Sea, and Ægypt, was, and is now, called ARABIA.

Arabia was anciently considered under three divisions; Arabia Petræa, Arabia Deserta, and Arabia Felix.

Arabia Petræa extended from the SE. and south

of Palæstine, to the north of the Red Sea. The southwestern part of Arabia was called Arabia Felix; and the rest was comprised in Arabia Deserta.

Arabia Petræa, in part at least, was under the dominion of Aretas, who in the time of John the Baptist seized upon Damascus. And it was probably to this part of Arabia that Paul retired after his conversion, during A. D. 37–39.

Between the two branches of the Red Sea was *Mount Sinai*, where the law was given to the Israelites: and to the south of the eastern branch lay the LAND OF MADIAN, whither Moses fled from Ægypt, and where he married the daughter of Jethro.

The chief city of Arabia Felix was Saba, or Sheba, situated near the southwestern angle of Arabia. The people who inhabited the adjoining country were called Sabæans; and the *Queen of the South*, mentioned by Matthew, was from that country. She is called in the Old Testament the Queen of Sheba; and our Saviour says, that she came from the *uttermost parts of the earth*, because the southern part of Arabia was the most remote country south of Judæa, which was known by the Jews.

CHAPTER IV.

Countries in Africa.

78. The countries in Africa, which are mentioned in the New Testament are ÆGYPT, LIBYA, and ÆTHIOPIA.

SECTION I.

ÆGYPT.

This country joined Arabia on the NE. and was separated from it on the east by the Red Sea. It lies along the river Nile. In the upper, or southern part, it was very narrow, being limited on the west by ranges of mountains; but towards the north, in lower Ægypt, it expands along the coast of the Mediterranean.

Ægypt was exceedingly celebrated for its fertility, which was principally caused by the annual inundations of the Nile; and for its early and comparatively extensive acquirements in astronomy and other branches of science, and in learning.

Alexandria is the only place in Ægypt which is mentioned in the New Testament. It lay on

the sea coast; and being very advantageously situated for commerce, it became the chief mart for exchange between the east and the west. Alexander the Great built it, and peopled it with Greeks; and, like most of the other principal cities in the Roman empire, it contained a great number of Jews, who had a synagogue there.—Apollos was born in Alexandria; and to a corn-vessel from that port Paul was transferred from the Adramyttium vessel, at Myra, in his first voyage to Rome.

SECTION II.

LIBYA.

79. LIBYA lay to the west of Ægypt. The name was extended by the Greeks to the whole of Africa then known; but more strictly it comprehended the Mediterranean coast as far as the Great *Syrtis*.

In the NW. of Lybia was *Cyrene*, a very noted city, which gave the name of Cyrenaica, or the *COUNTRY ABOUT CYRENE*, to the adjacent region. Here also were many Jews; and this was the country of that Simon, who was compelled to carry our Saviour's cross.

SECTION III.

ÆTHIOPIA.

80. ÆTHIOPIA lay to the south of Ægypt, along the Nile, and to the west of the Red Sea. In this region was the kingdom of Candace, whence was the officer whom Philip baptized, and who is supposed to have been the treasurer of Candace.

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81. [Different causes had contributed to the dispersion of the descendants of Israel over the Roman empire; and in the time of our Saviour we find that they were in most of its eastern and southern provinces, and had doubtless made many converts to the institutions of Moses. Of these dispersed Jews and proselytes, some from various nations were residing at Jerusalem at the feast of Pentecost; and owing to this circumstance, the grand truths of the gospel were, undoubtedly, more rapidly disseminated over the provinces which were distant from Jerusalem, than otherwise they would have been. We are told in the inestimable history of the Apostles, that when the Apostles, af-

ter receiving "the promise of the Father," preached the gospel in foreign languages, according as they were prompted by the Spirit, these Jews and proselytes, "from every nation under heaven, "were perplexed, because every one heard them "speaking in his own language" (or dialect.) "And they were all amazed, and wondered, saying one to another; Behold, are not all these "who speak Galileans? How then hear we every man in our own language, in which we were "born? Parthians, and Medes, and Elamites, "and dwellers in Mosopotamia, and in Judæa "and Cappadocia, in Pontus and Asia,* in Phrygia and Pamphylia, in Ægypt, and in the parts "of Libya about Cyrene, and strangers from "Rome, both Jews and proselytes, Cretans *also* "and Arabians; we hear them speaking in our "own tongues the wonderful works of God." They were indeed the wonderful works of God which the Apostles spake; and, if this narrative were not true, could it have been received as true, in those very countries from which these foreigners came? could it have been handed down to us as true? It is true, and the conse-

* Proconsular Asia, says Archbishop Newcome, whose translation is here given,—more probably the Asia round Ephesus, see § 21.

quence inevitably follows;—"God raised up Je-
"sus,"—the religion of Jesus is worthy of all ac-
ceptation,—and his words are to be received as the
words of the Father, who sent him.]

INTRODUCTION

TO THE

GEOGRAPHY OF THE NEW TESTAMENT.

PART II.

THE object of the preceding Part of this Introduction has been, to give a geographical arrangement of the places mentioned in the New Testament, with a brief statement of the connexion in which they are respectively mentioned. The object of this Part is, to give an outline of the leading facts in the New Testament, in the order of time. It is hoped that this will further the primary end proposed, an acquaintance with the Scriptures; and, at the same time, it will furnish a constant application of the information derived from the first Part.

The first chapter contains a summary view of the events recorded respecting the Ministry of our Saviour; the second, a brief outline of the Apostolical labours of Paul.

CHAP. I.

A summary chronological and geographical view of the events recorded respecting the ministry of our Saviour.

The arrangement proposed in this chapter, of the events recorded in the Gospels, differs materially from those which are generally adopted. In its leading features, however, it appears to be a fair deduction from three principles, (see the Preface, and § 1. 4. 14.) which, probably, are as satisfactory as the nature of the case will admit.

An elementary work would be thought an improper place for the full discussion of the grounds of the arrangement; but a brief statement of them may not be useless to the thoughtful, inquiring Pupil; and, till a reference can be made to a detailed view of the principles of the hypothesis

here advanced, and the arguments in its favour, it seems requisite in justice to the author.

SECTION I.

General view of the principles on which the subsequent Arrangement is founded.

1. That the Ministry of Jesus lasted at most only one year and a few months, was the uniform opinion of the Christian writers during the first three centuries, with the exception of Irenæus, who extends it to twenty years.*

2. The only material obstacle to this opinion arises from the mention of a Passover in John vi. 4. in connexion with the feeding of the 5000 near Bethsaida beyond the Jordan. As this precedes the narration of events, which occurred at a Feast of Tabernacles and at or soon after a Feast of Dedication, (see the order of the Jewish festivals, § 5), some have inferred that the ancients were mistaken. To this inference they have been led by the supposition, that this Passover must have been one intervening between the Passover which occurred soon after the baptism of Jesus, and that at which he was crucified.

* See Marsh's notes on Michaelis, vol. 3, part 2, page 62.

3. But the testimony of those who lived near the period of the Gospel history, with respect to a fact of such notoriety as the duration of our Lord's Ministry, is deservedly deemed by others too weighty to be easily overbalanced; and by these it has been inferred, that the early Christian writers could not have had the word *Passover* in chap. vi. 4. in their copies of the Gospel of John, since this word appears totally inconsistent with their opinion. This inference, however, is not countenanced by the omission of the word in *any* manuscript, version, or quotation now known; and therefore we cannot justify the omission, nor consequently any hypothesis which depends upon it. Nor is it necessary in order to reconcile the opinion of the early Christian writers with the Gospel of John.

4. The portion of Matthew's Gospel, which begins at chap. xiv. 13, and ends with chap. xx. 34, contains a regular, uninterrupted narrative of what Jesus did, apparently a short time before his sufferings at Jerusalem. This portion begins with the feeding of the multitudes near Bethsaida beyond the Jordan; and therefore from Matthew's narrative we should suppose, that this miracle was performed a short time before the Passover at which our Lord suffered. A little more than a month will be sufficient for all the events recorded

by Matthew, from the feeding of the 5000, to the crucifixion of our Lord.—Now John says, that the Passover was nigh at the period of this miracle; and this agrees precisely with the narrative of Matthew, whose order is, in the latter part of his Gospel, the same with that of Mark, and, though less obviously, with that of Luke also.

5. There were three national festivals instituted by Moses, at which every Jew was under a general obligation to attend;—the Passover, towards the end of March; the Pentecost, about the middle of May; and the Feast of Tabernacles, towards the end of September. There was another considerable festival, called the Feast of Dedication, which was celebrated about the beginning of December; but this was not instituted by Moses, and was not obligatory upon any Jew. Upon the opinion of the early Christian writers, we must suppose the following festivals to have occured during the Ministry of Jesus,—the Passover, the Pentecost, the Feast of Tabernacles, the Feast of Dedication, and a second Passover. Now if we admit that the festival mentioned in John v. was the Pentecost, and there appears no internal evidence to the contrary, each of these festivals is distinctly noticed by John, and our Lord attended at each

of them. This furnishes a strong presumption in favour of the ancient opinion; and it is increased by considering the state of the case upon the prevalent though less ancient opinion, that the Ministry of Jesus began about six months before a Passover, and that he was crucified at the fourth Passover from his baptism. During that interval, the Passover, the Pentecost, and the Feast of Tabernacles, each occurred thrice; and besides these nine national festivals, the Feast of Dedication was thrice celebrated. Now we are not informed that our Lord was present at more than three of the national festivals, besides the Passover at which he was crucified; and, admitting that the Passover spoken of in John vi. 4. was not the last Passover, there are still, on the common hypothesis, five national festivals, which are not noticed in the Gospels.—Attention, then, to the order and number of the Jewish festivals, materially increases the presumption in favour of the ancient opinion, respecting the duration of our Lord's Ministry; it also furnishes us with the means of ascertaining, with some degree of precision, the dates of several of the leading facts.—The principal position of the Hypothesis here proposed, has been already stated, (§ 4;) the object of the two following paragraphs is to determine, as far as practicable, the

situation of some of the leading facts recorded respecting our Lord's Ministry.

6. Previously to the death of the Baptist, and the subsequent feeding of the 5000, our Lord had sent out his twelve Apostles to declare his glad tidings. This is the first interval from the end, in which any festival could have occurred, (§ 4.) In this then we may place the Feast of Dedication, which was the last festival before the crucifixion Passover, and which must have occurred before the feeding of the 5000. The mission of the Twelve, then, began sometime before the Feast of Dedication, and finished sometime after.

7. Once more, the portion of Matthew's Gospel, which begins with chap. iv. 12. and ends with chap. ix. 38. contains a regular, uninterrupted narrative of what Jesus did from the imprisonment of the Baptist to the mission of the Twelve. If in this period Jesus went to any of the national festivals, we cannot account for the circumstance being unnoticed by Matthew, and also by Mark and Luke in the corresponding parts of their Gospels. Hence we are led to infer, that the imprisonment of the Baptist did not occur much before the Feast of Tabernacles; and that it did not occur much after, appears from the time requisite for

the events which are related between the imprisonment of the Baptist and the mission of the Twelve. —That our Lord's publick preaching in Galilee, (which immediately followed the imprisonment of the Baptist,) did not commence before the Feast of Tabernacles, may be also inferred, and with still more decisiveness, from John vii. 3. 4. It appears almost impossible, that the illustrious display of miraculous power which began with that event, (Matt. iv. 23-25,) could have occurred previously to those words of our Lord's relations.— If the positions advanced in this and the preceding paragraph, should prove unsatisfactory, the reader is requested to bear in mind, that the fundamental peculiarity of the Arrangement is entirely independent of them.

8. The proper situation for the commencement of our Lord's publick preaching in Galilee, the mission of the Twelve, and the feeding of the 5000, being ascertained, the intermediate facts may be arranged with less uncertainty.—The principal, if not the only difficulty attending the situation here assigned to the last mentioned fact, will be considered in the tenth paragraph: the two most important objections against the situation of the first are, the long interval which it supposes between the 11th and 12th verses of Matt. iv.— and the large portion of that interval during which

we have no account of our Lord's transactions. The force of the former of these is lessened if not obviated, by the following considerations. 1. It is decidedly probable, and is generally admitted, that the events recorded in John i. 19—iv. 43. must have happened between the temptation of our Lord, and his preaching in Galilee after John's imprisonment. Hence there must have been a considerable interval; and if some events, which did not come within the plan of Matthew's Gospel, and of which probably he had no personal knowledge, must be placed in it, there seems little additional difficulty in admitting, that more events of a similar description may have occurred in it. 2. Whatever length of time be supposed to have intervened between the temptation of our Lord and the commencement of his publick preaching in Galilee, the break in Matthew's narrative would cause little perplexity in his early readers, because both facts are connected, with others whose dates must have been well known, the baptism of Jesus, and the imprisonment of John. —Whatever difficulties however there may be, in supposing a long interval between the 11th and 12th verses of Matt. iv. they are not peculiar to the proposed Arrangement. According to Archbishop Newcome the greater part of a year inter-

vened; according to Dr. Priestley, more than a month; and according to Dr. Macknight, about six or seven months. Upon the subsequent Arrangement it is about seven months. Here, if the difficulty depends upon the *length* of the interval, Dr. Priestley's hypothesis has the advantage.

9. Of that interval, the subsequent Arrangement supposes four months to have been passed in retirement. Accustomed to suppose the whole of our Lord's Ministry, however long its duration, constantly and publickly occupied in prosecuting the objects of it, we are at first unable to admit the possibility of such an employment of so large a proportion of it. The considerations advanced in § 7. however seem to present greater difficulties on any opposing hypothesis, and those here felt are lessened by the following statements. 1. The leading Jews had already sought the life of Jesus; hence he could not continue openly in Judæa. (John vii. 1.) 2. In all probability, Herod was in Galilee during the time of which we are speaking: if so, the way was not clear, and Jesus was not to expose himself to danger needlessly. 3. It seems that Jesus was not publickly known during the time of John, (Matt. xiv. 2. xvi. 14.) and that he waited till the Ministry of his forerunner was finally closed before he fully exercised his

own, (see Matt. iv. 17.) 4. We need not suppose that our Lord, though in retirement, was unemployed. The words in John vii. 3. 4. seem to refer to actions and discourses which were not much known. 5. There are other intervals of whose enployment we know little or nothing; the 40 days in the Desert; the abode at Bethabara, and near Ephraim, &c.; (John x. xi.) 6. The difficulty presses equally, if not more, heavily on hypotheses already proposed. Long intervals necessarily occur in every arrangement formed upon the hypothesis of the long duration of our Lord's ministry;—and even in Dr. Priestley's arrangement, we find several of the *later* months, unoccupied, as will be obvious to any one who inspects his Calendar, or Mr. Field's, which is formed upon it: a very large proportion of the time from the beginning of August A. D. 28. to the beginning of March A. D. 29. has no assigned employment. Either Dr. Priestley's arrangement or that here advanced, seems preferable to any that have been formed on the less ancient opinion as to the length of our Lord's Ministry; but the former is burdened with no inconsiderable difficulties, independent of that mentioned in § 3. Whether the latter lies under equal pressure must be left to the judgment of others; but two of those difficulties may be briefly stated:—the fact related in Mark ix. 30.

31. is placed by Dr. Priestley in July, and that related in Luke ix. 51. in September, where in one case only 6 months had passed out of the 11 between the beginning of our Lord's publick preaching in Galilee, and his crucifixion, and in the other only about 3 months:—and that portion of his Ministry, which we should à priori expect to be most occupied and most dwelt upon by his historians, has comparatively little employment assigned to it.

10. The greatest difficulty attending the fundamental peculiarity of the following arrangement arises from the situation of the feeding of the 5000 in the Gospel of John. This difficulty is obviated, 1. by the high probability that this miracle occurred near the crucifixion Passover, (§ 4.): —2. by the high probability that the commencement of our Lord's public preaching in Galilee occurred after the Feast of Tabernacles, (§ 7.): —3. by the apparent impossibility of inserting in the narrative of Matthew after chap. xiv. a Passover, a Pentecost, a Feast of Tabernacles, and a Feast of Dedication, at two of which Jesus attended, and at or near them performed some very striking and singularly important miracles, (see John vii. 1.—xi. 55):—4. by the nature of John's Gospel, which is universally allowed to have been intended by the Apostle as supplementary to one or more of the preceding narratives, and which

consists of sections, or parts which have no mutual connexion or dependence, except their common subject:*—and 5. by the fact, that John has assigned specific dates to his sections, and that therefore, upon the opinion of the early Christian writers respecting the duration of our Lord's ministry, no difficulty occurs from the order of those sections, unless it can be proved that John intended to write in the order of time; but this opinion has no countenance from the nature of his Gospel, and is inconsistent with the order of events in Matthew's Gospel, which, in the latter part of the Gospel, coincides with that of Mark, and (though less obviously) with that of Luke.

11. Agreeably to the principles here laid down, the Records of the Ministry of our Saviour may be conveniently arranged under eight general divisions.

Part I. Those which belong to the *first* period, beginning with the baptism of Jesus, and ending with his first miracle at Cana, a short time before the first Passover.

Part II. Those which belong to the *second* pe-

* The *first* section comprehends chap. i—iv. inclusive; the *second*, chap. v; the *third*, chap vi; the *fourth*, chap. vii—x. 21, the *fifth*, chap. x. 22—xi. 54; the *sixth*, chap. xi. 55—xxi. For the dates of these sections see chap. ii. 13. chap. v. 1. chap. vi. 4 chap vii. 2. chap. x. 22. chap. xi. 55.

riod, ending at the commencement of his publick preaching in Galilee, soon after the Feast of Tabernacles.

Part III. Those which belong to the *third* period, ending with the mission of the Twelve, a short time before the Feast of Dedication.

Part IV. Those which belong to the *fourth* period, ending with their return, about ten weeks after the Feast of Dedication.

Part V. Those which belong to the *fifth* period, ending with the departure of Jesus from Galilee, ten or twelve days before the last Passover.

Part VI. Those which belong to the *sixth* period, ending at the resurrection of Jesus.

Part VII. Those which belong to the *seventh* period, ending with the ascension of Jesus.

Part VIII. Those facts and discourses, the probable situation of which is not determined by their connexion, or by specific notes of time.

The general arrangement depends upon the principles already advanced; but the order of those events which belong to the third and fourth periods, and the placing of others in Part VIII. depend upon other important principles, which may be stated briefly, and perhaps intelligibly.

12. " St. Mark and St. Luke have generally " placed the facts which they have in common in

"the same order; but St. Matthew, in the for-
"mer half of his Gospel, has placed a great num-
"ber of the facts which he has in common with
"St. Mark and St. Luke in a very different or-
"der. It is therefore reasonable to suppose, that
"all such facts happened in the order in which
"St. Matthew has placed them, and not in the
"order in which they are placed by St. Mark and
"St. Luke: for St. Matthew, as being an Apos-
"tle and eye-witness to the facts, which he has
"recorded, must in general have known the time,
"in which each of them happened, but which
"St. Mark and St. Luke, who were not eye-wit-
"nesses, could not always know."——"However,
"as there is hardly any rule without an exception,
"I would not assert that St. Matthew has in no
"instance whatsoever deviated from chronological
"order." Such are the words of that admirable critic Marsh, in pages 9. 10. of his notes to the third volume of Michaelis's Introduction to the New Testament.

13. "According to this representation, we may
"satisfactorily explain all the differences in point
"of time, which are observable in the Gospels
"of St. Matthew, St. Mark and St. Luke; the
"explanation neither offers an affront to the judg-
"ment of the Evangelists, nor does injury to the

"Christian religion: and it even anticipates every "objection on the score of contradictions in time, "because, when only one among three writers, "who have recorded the same facts, is supposed "to lay claim to a precise knowledge of the times, "in which the facts happened, the assertion, that "he can be contradicted in point of time by the "other two, becomes itself a contradiction."—— Marsh, as above, page 16.

14. "It is true, that wherever St. Matthew "differs in his arrangement from St. Mark "or St. Luke, these two Evangelists agree in "their arrangement with each other. But this "agreement affords no proof that they have writ-"ten in chronological order: for though nothing "but an adherence to the real succession of events "could produce an uniformity of arrangement in "the works of two historians, who had no con-"nexion, either mediate or immediate with each "other, yet if either the one copied from the "other, or both of them drew from a common "source, their arrangement might be the same, "and yet not chronological. Now that one of "these two suppositions must be adopted in res-"pect to St. Mark and St. Luke, the late critical "investigations on this subject"——"have plac-"ed beyond a doubt. The conclusion therefore

"that St. Matthew's order is in general chronolo-
"gical, rests unimpaired; and hence we may infer,
"that those harmonists, who take St. Matthew
"for their guide, must meet with more success in
"their attempts to produce a chronological har-
"mony, than they who desert him."—Marsh, as above, page 48.

15. There are many remarkable facts respecting the mode of relation and verbal agreement of the first three Gospels, which can only be accounted for on one or two suppositions,—either "that "St. Matthew, St. Mark, and St. Luke, copied "the one from the other; or, that all three drew "from a common source." Some of those same facts, and others respecting the mode of relation, and verbal disagreement, completely prove, that no one of the three Evangelists copied from one or both of the others; and the other supposition must therefore be received as the true one. A considerable number of acute critics have of late decidedly adopted this opinion, but they have greatly differed as to the mode of its application. Mr. Marsh has examined their various plans by a comparison with the Gospels themselves, and has shewn that they cannot be admitted; for either they do not account for all the *facts* relative to the mode of relation and to the verbal agreement or difference, which are *observed* in the Gospels, or

they are inconsistent with some or other of those *phenomena.* From a minute investigation of those phenomena, Mr. Marsh has himself constructed an hypothesis, which appears to accord with the best test of truth in such cases; it is inconsistent with none of the phenomena, and it accounts for them all. It has some historical facts in its favour; but it rests for its chief proof on the same basis as the philosophical systems of Copernicus and Newton; it accounts for all the phenomena. It would be improper to attempt here a full explanation of Mr. Marsh's hypothesis, and of its application; but the leading parts may be stated, because they confirm what has been already mentioned respecting the general preference due to the order of Matthew, and furnish the grounds for some of the particulars in the following arrangement of the evangelical Records.

16. "Several years before any of our canonical "Gospels were composed, a short *Narrative* was "drawn up containing the principal transactions "of Jesus Christ from his baptism to his death;" except those which occurred in Jerusalem or its neighbourhood, at or near the festivals which happened between those two events. (Marsh's Dissertation on the Origin and Composition of our three first Canonical Gospels, page 196.) This *Narrative* "was drawn up from communications

"made by the Apostles." (Page 197.) "It "must not be considered as a finished history, but "as a document containing only materials for a "history: and as those materials were probably "not all communicated at the same time, we must "suppose that they were not all placed in exact "chronological order." (Page 196.) "In pro-"cess of time, as new communications from the "Apostles and other eye-witnesses brought to "light, either additional circumstances relative to "transactions already recorded in the *Narrative*, "or transactions which had been left wholly un-"noticed, those persons who possessed copies of "the *Narrative* added in their manuscripts such "additional circumstances and transactions, and "these additions in subsequent copies were receiv-"ed into the text." (Page 200.)

17. "In the addition to the *Narrative*, which "contained a series of *facts*, another document "was drawn up, containing a *Collection of pre-"cepts, parables, and discourses*. In this collec-"tion, though many of the facts were noted which "gave rise to those precepts, parables, and dis-"courses, no regard was paid to chronological "order." To this *Collection*, as to the *Narra-tive*, additions were made, and inserted by after transcribers in the text. (Page 202.) In the *Narrative* we find precepts, parables or discourses

very frequently intermixed with the facts; and the narration itself very often assumes the form of discourse. "The true distinction between the *Narrative* and the *Collection* is, not that the one contained *no* discourses, and the other *no* facts, but that the former was, upon the whole, a continued *Narrative*, the latter, upon the whole, a collection of *discourses*." (Illustration of the Hypothesis, page 118, note 125.)

18. Matthew made the *Narrative*, augmented by several additions, the basis of his Gospel. Of these additions some were in the copy of the *Narrative* employed by Mark; others in that employed by Luke. "He likewise inserted in various parts of his Gospel much matter which was contained in the *Collection*. Thus he gave the sanction of apostolical authority to facts and discourses which were already recorded. Further, he made many additions, sometimes of particular circumstances, at other times of facts and discourses, which are contained, neither in the Gospel of St. Mark, nor in that of St. Luke. Lastly he arranged and digested the whole according to his own plan: in the former part of the *Narrative* he made many transpositions, because many of the facts had not been placed in chronological order; and in many other places

" he altered and improved the original text." (Dissertation, page 203.)

19. " St. Luke had a copy of the *Narrative* " which had been enriched by" various additions, some contained in the copy employed by Matthew, others in that employed by Mark. " This copy " he made the basis of the principal part of his " Gospel, and adhered to it throughout even in " the *arrangement* of the facts, not venturing to " transpose any of them as St. Matthew did, be- " cause he was not an Apostle and eye-witness, " and had no knowledge of St. Matthew's Gos- " pel. He likewise derived much matter, as St. " Matthew did, from the *Collection;* but from a " copy of it which contained some things which " St. Matthew's copy did not, as St. Matthew's " copy contained some things which St. Luke's " copy did not. The use likewise, which St. " Luke made of the *Collection*, was different " from that which St. Matthew made of it." For as the precepts, parables, and discourses which it contained, " had been delivered by Christ at differ- " ent times, and on different occasions, St. Mat- " thew inserted them in various parts of his Gos- " pel, having regard probably to the times and to " the occasions, on which they were delivered. " But St. Luke, who was not present at their de- " livery, retained them for the most part, though

"not wholly, in the *Collection* in which he found "them: and this *Collection*, with exception to a "discourse and a parable—he inserted in that por- "tion of his Gospel which begins with chap. ix. "15. and ends with chap. xviii. 14. a portion which "consists almost wholly of precepts, parables and "discourses, the few facts, which are introduced in "it, being nothing more than preludes to the dis- "courses themselves.—Further, in addition to the "materials which St. Luke derived from the *Nar-* "*rative* and *Collection*, he inserted in his Gospel "much other matter, the knowledge of which he "obtained from the diligent inquiries of which he "speaks in his Preface." (Page 306.)

20. The discourse referred to in the last paragraph is contained in chap. vii. 19—35; and the parable in chap. xix. 11—28. For these transpositions obvious reasons are assigned by Mr. Marsh, (page 240,) which may be collected in part from chap. ix. 9. and chap. xix. 1. 11. "The portion "of St. Luke's Gospel which his copy of the *Col-* "*lection* occupies—commences with Christ's pre- "paration to depart from Galilee, to go for the "last time to Jerusalem, and ends before his arrival "at Jericho." See chap. ix. 51. 52. xviii. 35. xix. 1. Now it is probable that many of the precepts, parables, and discourses "were delivered in "that interval, that St. Luke knew that they were,

" and that on this account he chose that particular " part of his Gospel, for the insertion of the sub- " stance of the *Collection*. But that some of the " discourses and parables which are recorded in " St. Luke ix. 51—xviii. 14. were delivered by " Christ long before he left Galilee to go for the " last time to Jerusalem, and that others were de- " livered after Christ had passed through Jericho, " is certain," from a comparison of that portion with the corresponding parts of Matthew's Gospel. (Page 236.) " St. Luke who had not, like " St. Matthew, been present at their delivery, had " no other means of determining their chronologi- " cal order, than the internal notes of time which " were discernible in the discourses themselves, or " in the facts which gave rise to them." (Page 235.) Now the passages in chap. ix. 51. xiii. 22. 31—35. xvii. 11. would naturally lead to the inference that those discourses, &c. which had no specific date, might be properly arranged in that portion of the *Narrative* which referred to our Lord's last journey from Galilee to Jerusalem. It would not be difficult however to show that those discourses could not have been then delivered, and particularly in the order of this portion of Luke's Gospel, from a comparison of several passages of it with each other, and of chap. x. 38—42. with John xi. 1.

21. "St. Mark used a copy of the *Narrative* "which had been enriched by additions," some of which were contained in the copy employed by Matthew, others in that employed by Luke. "This copy he made the basis of his Gospel, and "adhered to it, as St. Luke had done to his copy, "even in the arrangement of the facts." (Page 207.) This assertion however requires one exception; the cure of Peter's wife's mother. The relation of this miracle has a place in Mark's narrative which is easily accounted for from his intimacy with Peter. "He made no use of the *Collection*; "and with exception to two or three short sections, "which are peculiar to his Gospel, the additions "which he himself made, consist in the notation "of particular circumstances relative to transac-"tions already recorded." (Page 207.) "The "knowledge of those numerous circumstances with "which St. Mark enriched the *Narrative* was prob-"ably derived from his intercourse with St. Peter." (Page 211.)

22. These principles are all which are employed in the formation of the following arrangement of the evangelical Records; but for those young persons who possess the highly valuable advantage of reading their New Testament in the original, it may be desirable to add the remaining principles

which are essential to Mr. Marsh's Hypothesis. But for a full explanation and application of the Hypothesis, as well as for the data on which it is founded, they must be referred to the Dissertation and Illustration. If they have studied the elements of the Mathematics and of Natural Philosophy, they will see the effects of such pursuits in the writings of Marsh, and will clearly perceive the advantage of that general culture of mind which has enabled him to turn them to such full account.—The *Narrative* and *Collection* were written in the language then spoken by the Jews at Jerusalem, that is, the Syro-Chaldaic, or later Hebrew. Matthew wrote in the same language. Mark and Luke wrote in Greek; and besides the Hebrew *Narrative* employed a Greek translation of it, which had been made before the beforementioned additions had been inserted. The Translator of Matthew's Hebrew Gospel frequently derived assistance from Mark's Gospel where it had matter in common with Matthew's; but in those places only, where it had not, he had frequently recourse to Luke's Gospel. The three Evangelists had no knowledge of each other's Gospels. See Dissertation, page 195, 196.

SECTION II.

A summary view of the events recorded concerning the ministry of our Saviour.

23. John, the son of Zacharias, while in the Desert of Judæa, received a commission from the Most High, to prepare the way for the coming of Jesus by enjoining repentance, and to bear testimony to the justness of his claims. In execution of his commission, John baptized in the Jordan all who could sincerely employ baptism as a token of their repentance, and exhorted the people to the strict performance of their respective duties. We have very few facts recorded concerning his Ministry, excepting those which directly relate to our Lord. Luke alone appears to have intended to give a general view of his Ministry; and some of the facts which he records chap. iii. 10—14. probably occurred towards the end of it—The Baptist received his commission probably about the middle of A. D. 27, in the fifteenth year of the government of Tiberius, reckoning from the commencement of his joint sovereignty with Augustus, A. D. 12. Near the Feast of Tabernacles. A. D. 28, he was imprisoned by Herod Antipas, (according to Josephus) in the fortress Machærus. And

early in A.D. 29, about two months before the crucifixion of our Lord, he was beheaded by Herod, in compliance with the wicked request of the daughter of Herodias.—*Luke* iii. 1—20. Mark vi. 18—29.

PART I.

The first period, beginning with the baptism of Jesus, and ending with his first miracle at Cana.

24. A few months after the commencement of the Baptist's ministry, Jesus went from *Nazareth* to the banks of *the Jordan*, and there was baptized by John, January the 6th, A.D. 28.* He then retired to the more secluded and

* The reader is requested to observe that the *dates* in this section are in a great measure conjectural; but that the order of the events does not depend upon their correctness. The dates assigned by Dr. Priestley to the Jewish festivals of the years 28 and 29, are adopted here; and admitting their accuracy, sufficient accuracy may have been obtained in adapting English dates to the following Arrangement. In a few cases, besides the festivals, this adaptation is founded on express testimony; but more usually it is founded on a calculation of the time necessary for the several events.—Hence the dates can only be an approach to the truth; but if they prove consistent with internal evidence, and with what external evidence we possess, they will materially assist the mind

mountainous parts of the *Desert of Judea*, where he spent forty days. Some time after his temptation there, perhaps about February the 22d, he returned to the Baptist, who was then at *Bethany* beyond the Jordan, or *Bethabara*. The day before, a deputation of the Priests and Levites had been with John. They were sent from Jerusalem to inquire into the nature of his office; and he referred them to one of higher authority, whose claims they had not yet acknowledged. While Jesus was with him, he bore repeated testimony to the divine origin of his commission; and by this means two of the Baptist's disciples, John and Andrew, were led to follow Jesus, February the 23d, and Andrew introduced his brother Peter to our Lord. The day following, February the 24th, Jesus went into *Galilee* and called Philip, who informed Nathanael that he had found him of whom the prophets spake. On the 25th Jesus went to *Cana*, to a marriage festival, to which he and his disciples were invited. During this festival he first exerted his miraculous powers by changing water into wine. —Matt. iii. 13—iv. 11. John i. 19—ii. 11.

in forming a distinct view of the order of events, and in retracing the several parts of it.—The date which introduces this note, is that assigned by an ancient tradition and sufficiently well answers the purpose of this sketch.

PART II.

The second period, from the first miricle of Jesus, to the commencement of his publick preaching in Galilee.

25. From Cana, about March the 1st, Jesus went to *Capernaum*, with his mother and disciples; and from this period he seems to have made it his ordinary residence. After remaining there a short time he went to *Jerusalem*, on account of the Passover, which in A. D. 28, probably began on March the 30th. This feast lasted for seven days, till April the 6th; and during it, our Lord drove out the traders from the Temple, and in other ways manifested his divine authority, so as to induce many to admit his claims. Among them was Nicodemus, one of the Jewish rulers, who came to him by night, and obtained information from him respecting the nature of his mission.—John ii. 12.—iii. 15.

26. After these transactions at the Passover, Jesus went with his disciples into *the country of Judæa*, and there remained for some time with them, probably during the rest of April. On the 17th of that month, (corresponding with the first sabbath

of the second Jewish month, which seems to be what is meant by the "second first sabbath" in Luke vi. 1.) Jesus and his disciples were passing through some corn-fields; and his disciples being hungry, began to pluck the ears of corn, and to eat. This drew upon him the censures of the Pharisees, because it was on the sabbath day; but Jesus vindicated their conduct.—While Jesus was making disciples in Judæa, John was baptizing at Ænon, near Salim; and being informed by his followers of the increasing influence of Jesus, he told them that this accorded with his previous assertions and expectations.—John iii. 22. Luke vi. 1—5. John iii. 23—30.

27. Jesus having learnt that the Pharisees were displeased at his making so many disciples, departed for Galilee about May the 2d. He passed through Samaria on his way thither; and at *Sychar* he had a very important and interesting conversation with a Samaritan woman. After remaining there two days, he went to *Cana*, where he arrived May the 6th, and soon after healed the son of the nobleman who came to him from Capernaum.—John iv.

28. About the middle of May Jesus set out again for *Jerusalem* to the Feast of Pentecost, which that year occurred on the 20th of the month. He there healed the infirm man at the Pool of

Bethesda, (May the 22d,) and afterwards discoursed with the Jews, who sought to kill him because he had performed this act of mercy on the sabbath.—Soon after, perhaps about May the 23d, Jesus again departed from Judæa; and from that time, till near the Feast of Tabernacles, he remained in *Galilee*, because the Jews sought to kill him. Of his actions and discourses in this interval we have no account; but it may be inferred that they were by no means publick. (§ 9.) Our Lord appears to have considered it as necessary that he should suffer in Jerusalem, and at a time when his death would be attended with the greatest notoriety. During the interval we are speaking of, Herod was in Galilee, and this might be a principal reason why our Lord remained in retirement while in that country. He was not uselessly to expose himself to danger. Nor was the time yet come when he was to meet his death at Jerusalem. He had not yet sown the seeds of the Gospel, nor chosen those who might cultivate them when he should be taken away.—John v. vii. 1.

29. A short time before the Feast of Tabernacles, Herod Antipas left Galilee to make war upon Aretas. Some of his soldiers, in their way towards Machærus, which was near the confines of the territories of Herod and Aretas, applied to

the Baptist to obtain directions for their conduct. But Herod, incensed by John's censures of his vices, imprisoned him in Machærus.—Luke ii. 14. (See Marsh's Michaelis, vol. i. page 51) 19, 20.

30. At the Feast of Tabernacles, which in A. D. 28, began September the 24th, Jesus again went to *Jerusalem*, apparently with much caution. When there however he openly taught in the Temple, and excited the attention of the people to his claims. The Pharisees and Chief Priests sent persons to seize him, but they returned without accomplishing their object, for they were confounded by the authority with which he spake. He still continued his public discourses; but his expressions excited the rage of some of the Jews, and they endeavoured to take away his life. He however escaped, apparently in a miraculous manner. As he went away from the Temple, he exerted his miraculous powers in giving sight to a man who had been blind from his birth. (October the 2d.) The leading men among the Jews minutely examined the circumstances; and being unable to disprove the fact, they deprived the man of his religious rights. After this Jesus delivered his discourse respecting the good shepherd; which concludes John's account of the transactions at the Feast of Tabernacles.—John vii. 2—x. 21.

31. Having been thus repeatedly rejected by the Jews, and knowing that the ministry of his forerunner was finally closed, Jesus returned to *Galilee*, there to declare the near approach of his kingdom, and to select those steady followers whose desertion would be temporary only, and who might be his successors in declaring the glad tidings of pardon and of life. Before this period the miracles of Jesus had usually been single; striking indeed, and abundantly sufficient to prove the justness of his claims, but not calculated to draw the multitude about him. They were afterwards on a more extensive scale, and much more frequent.—Mark i. 14. 15.

PART III.

The third period, from the commencement of our Lord's publick preaching in Galilee, to the mission of the Twelve.

32. It appears probable that Jesus had fixed his abode at Capernaum from the time of his first miracle at Cana; and that he had not been at Nazareth since his cure of the nobleman's son at Capernaum. Very soon after his return to Galilee from the Feast of Tabernacles, he went to *Nazareth*, and taught in the synagogue; but the envy of

the townspeople was excited by his discourses, and they endeavoured to take away his life. This event we may place on October the 9th. After this he visited it once only, when by his stupendous miracles he had convinced the Galileans in general of his divine authority. Then too the Nazarenes rejected his claims, but dared not his power. (§ 43.)—Luke iv. 16.—30.

33. In the following week he went to *Capernaum;* and soon after his arrival there, called Peter, Andrew, James, and John, to be regular attendants on his ministry. John had most probably been his companion at the festivals at Jerusalem; and, with equal probability, had, during the intervals, resumed his customary occupations on the Lake.—Matt. iv. 13—16. Mark i. 16—20.

34. The next sabbath, October the 16th, Jesus cured a dæmoniac in the synagogue at Capernaum, and immediately after his return to the house of Peter he healed his wife's mother. In the evening he restored health to many other persons.—Mark i. 21—34.

35. Early the next morning he retired to a solitary spot, to hold communion with God; and soon after commenced his *first* progress *through Galilee*.—Archbishop Newcome supposes that the whole of this first progress might be about 70

miles. For this we may conveniently allow from October the 17th till November the 2d, which will include seven synagogue days, as the synagogues were open on Saturdays, Mondays, and Fridays. During this progress the miracles of our Lord appear to have been peculiarly numerous and striking. Wherever he came, sorrow and disease fled at his word; and vigour and peace were given to those whose bodily or mental frame was disordered. The immediate effect of his miracles was, to draw around him a large concourse of those, who were eagerly expecting the coming of the Messiah.—At the close of this progress, our Lord delivered a discourse to his followers, which, though more immediately directed to the removal of *their* moral prejudices, contains an unequalled summary of duty, applicable to every rank and condition, in every age and nation. This discourse, which is usually termed the Sermon on the Mount, was delivered on a hill near Capernaum (November the 2d,) and, on his descent from the hill, our Lord healed a leper, and the centurion's servant. —Mark i. 35—38. Matt. iv. 23—viii. 4. Luke vii. 1—10.

36. The next day, November the 3d, Jesus appears to have gone to *Nain*, and there he restored life to the only son of a widow. (§ 68. *o*) On

the 4th he returned to *the Lake*, and in the evening he entered into a vessel and went towards the eastern shore. In his passage he stilled the storm; and afterwards landed in the *Country of the Gadarenes*, where he healed a dæmoniac, and transferred his disorder into a herd of swine. He returned to *Capernaum*, probably before the noon of November the 5th, and there healed a paralytic. The same day he called Matthew; and on the 7th, after the intervening sabbath, he dined at Matthew's house, where he conversed with some of the Pharisees, and with John's disciples. While he was there Jairus solicited his aid in behalf of his daughter. Jesus immediately accompanied him; and on his way to the house of Jairus a poor woman was healed by touching his garment. He raised the child of Jairus to life, and on his return to Matthew's house restored sight to two blind men. Immediately after, he cured a dumb dæmoniac.—Luke vii. 11—17. Matt. viii. 18—27. Mark v. 1—21. ii. 1—22. v. 22—43. Matt. ix. 27—34.

37. The following day, November the 8th, our Lord began his *second* progress *through Galilee*. In the course of this, perhaps about November the 11th, he appears to have chosen the Twelve, at a hill near the Lake; and about the 25th he sent

them out on their mission from near Capernaum, —Luke vi. 12—19. viii. 1—3. Matthew ix. 36—x. 1. 5—42.

PART IV.

The fourth period, from the mission of the Twelve to their return.

38. After sending forth the Twelve, Jesus appears to have travelled southward, teaching in *Capernaum*, *Bethsaida*, &c. as he went.—About the 27th of November, two disciples of the Baptist applied to him, by the direction of their master, to learn from our Lord whether he were the promised Messiah. Jesus referred them to his miracles; and when they were departed, he discoursed to the people respecting John.—Before he left Galilee, he reproved, for their incredulity, those cities in which most of his mighty works had been done; and probably too sent forth the Seventy, "those who were about him with the "Twelve." (Mark iv. 10.) We may place the mission of the Seventy about November the 28th. After this Jesus appears to have travelled, without any of his regular attendants, towards Jerusalem, passing through *Samaria*. It was probably on this journey, after he came into Judæa, or at least not

in Samaria, that he cured the ten lepers, from whom one only, who was a Samaritan, returned to express his gratitude.—About December the 1st, our Lord visited Martha and Mary, at *Bethany*.—Matt. xi. 1—19. Luke x. 1—16. Matt. xi. 25—30. Luke xvii. 11—19. x. 38—42.

39. The next day, December the 2d, Jesus went to *Jerusalem*; and there had the conversation with the Jews which is recorded in John x. 22—38. It is not improbable that John, the beloved disciple, had rejoined his master when he found that he was gone towards Jerusalem, for the narrative, in the verses referred to, seems to mark an ear-witness. It is decidedly probable that he was with Jesus at the raising of Lazarus.—John x. 22—38.

40. It does not appear that our Lord made any stay in Jerusalem; the Jews again sought to take away his life, and he retired from their jurisdiction, probably on the 3d, to *Bethany* beyond the Jordan, or *Bethabara*. There we may suppose that he spent the remainder of December, and by the display of his miraculous powers he convinced many that he came from God. While at Bethany in Peræa, the Seventy probably returned to him; and some of the Twelve appear also to have joined him there. In John x. 40. no mention is made of any disciples being with him; and from xi. 7. and

16. we are led to infer, that several of his regular attendants were with him, when he again entered Judæa.—John x. 39—42. Luke x. 17—24.

41. Early in January, A.D. 29, say on the 3d, Jesus, knowing that his friend Lazarus was dead, set out again for *Bethany* near Jerusalem. The next day, having restored Lazarus to life, Jesus retired, with his disciples, to a solitary place in the neighbourhood of *Ephraim;* and he no longer walked openly among the Jews, because the Sanhedrim had now resolved to put him to death.—John xi. 1—54.

42. In the latter part of January, Jesus returned to Galilee; and about the same time the Baptist was beheaded. Either immediately before his return, while in Judæa, as we might infer from Matthew xii. 14,—or, soon after his return, if that inference be inconsistent with John xi. 54, our Lord cured the man with a withered hand, in the synagogue, on the sabbath day, (January the 22d.) This again excited the persecuting spirit of the Pharisees; and our Lord then went to the neighbourhood of *the Lake*, accompanied by great multitudes, among whom were many who needed and received his benevolent assistance.—About this time, (say January the 26th,) probably at *Capernaum*, (Matthew xiii. 1.) Jesus restored soundness

of body and of mind, to a dæmoniac who was blind and dumb. The people were convinced of his claims as the Messiah by this astonishing miracle; but the Pharisees absurdly attributed it to some evil agency, which they supposed capable of affecting the miracle without the interference of the Supreme Being. This could only arise from an incurable depravity of head and heart; and it called for strong animadversions from our Lord. Some of the Scribes and Pharisees then demanded a sign from him; and in his reply he intimated to them his death and resurrection. While he was speaking, his mother and brethren were inquiring for him. Our Lord felt the charities of friend and son; but he was not willing to be impeded in the exercise of his commission. His relations appear occasionally to have manifested a disposition unfavourable to his claims; (John vii. 5. Mark iii. 21.) and as a teacher of religion he declared, that he considered those as entitled to his nearest regards, who should do the will of his Father.—Our Lord then went out to the shore of *the Lake*, and there delivered to the people the parables of the Sower, the Tares, &c.—Mark vi. 21—29. Matt. xii. 9. —xiii. 52.

43. About the beginning of February, our Lord seems to have been employed in an excursion in

the interior of Galilee; and to have again visited *Nazareth.* (§ 32.) By this time the death of the Baptist must have been pretty generally known; and, not improbably, it was the immediate cause of the return of those Apostles, who had not yet rejoined our Lord.—Matt. xiii. 53—58. Mark vi. 30.

PART V.

The fifth period, from the return of the Twelve, to the departure of Jesus from Galilee.

44. About the 9th of February, A.D. 29, Herod probably returned to Galilee from the neighbourhood of Machærus, after an engagement with Aretas, in which the Tetrarch was completely routed. This battle was apparently fought very soon after the murder of John. Immediately on his return, Herod heard of the fame of Jesus, and was desirous of seeing him. Our Lord knew the crafty cruelty of his disposition, and afterwards spent most of his time, till he took his departure from Galilee, in the dominions of Philip, and in Galilee Superior.—Luke ix. 7—9.

45. From the *Galilean side of the Lake* Jesus went with the Twelve and his other disciples, across the Lake, to a desert near the *Bethsaida* in Philip's dominions. A great number of persons, at-

tracted by the benevolent miracles of Jesus, followed him thither; and he taught them his heavenly doctrines. Towards the evening, with five barley loaves and two small fishes, he satisfied the hunger of 5000 persons; and twelve baskets were filled with the fragments. By this astonishing display of miraculous power, the people were convinced of the justness of our Saviour's claims, and were about to force him to become a king; but he retired from them, and sent his disciples alone to cross the Lake towards Bethsaida in Galilee. In the night, while they were labouring against the wind, he joined them by walking on the water. We may conveniently fix upon the 13th of February for the important events mentioned in this paragraph.—Matt. xiv. 13. John vi. 3—14. Matt. xiv. 22—36.

46. Early on the morning of the 14th, Jesus and his disciples reached the *Land of Gennesaret*, and soon after went to *Capernaum*, which was in that district. According to the chronology adopted in these sheets, the 14th was on the Monday, which was one of the synagogue days; and Jesus discoursed with the people in the synagogue. His words proved to be the touchstone of disinterested fidelity; and the desertion of many led to an animated declaration from Peter, of his firm conviction that Jesus is "the Holy one of God." (See

Griesbach's text of John vi. 69.)—John vi. 22—71.

47. On the same or following day, Jesus discoursed with some Scribes and Pharisees, (who came from Jerusalem, probably to watch his conduct, in order to accuse him to the Sanhedrim,)—with the people,—and with his disciples, concerning eating with unwashen hands. And while in the Land of Gennesaret he healed many diseased persons. Soon after, say on the 16th, he left that district, to go to the *neighbourhood of Tyre and Sidon*, where he healed the daughter of the Syrophœnician woman. He then came again to the eastern shore of *the Lake*, passing through *Decapolis*, where he restored hearing and speech to a man who had been deaf and dumb, and healed great numbers of infirm and diseased persons.—Mark vii. Matt. xv. 29—31.

48. For this journey of our Lord, we may conveniently allow till the 24th of February, on which day probably, he miraculously fed the 4000 in the Decapolis, near the Lake. He then coasted along the eastern shore, and came to the *neighbourhood of Magdala and Dalmanutha;* where the Pharisees and Sadducees again demanded a sign from him, as though his astonishing miracles had not sufficiently proved that he was the well-beloved

Son of God. He then crossed the Lake, probably early on the 25th; and, having admonished his disciples to beware of the doctrine of the Pharisees, he came to *Bethsaida in Galilee*, where he restored sight to the blind man.—Matt. xv. 32—39. Mark viii. 11—26.

49. Apparently without making any stay in Bethsaida or its neighbourhood, our Lord set out towards *Cæsarea Philippi*. He probably reached the neighbourhood of that city on the 27th of February; and there inquired of his disciples, what were the opinions of men concerning him, and what was their own belief. To the latter Peter replied, "Thou art the Christ, the Son of the living God." This appears to be the first instance in which the disciples of our Lord expressly avowed their belief, that he was the Messiah.—Mark viii. 27. Matt. xvi. 14—20.

50. At that time Jesus began to acquaint his disciples with his approaching sufferings; and stated to them the necessity of their undergoing sufferings for his sake. After about six days, say on March the 5th, our Saviour went up a mountain in the north of Galilee, accompanied by Peter, John, and James, and there "the Father himself who sent" him, again "bore witness to him." His appearance became exceedingly glorious: and

Moses and Elias were seen conversing with him, respecting the sufferings which he was about to undergo at Jerusalem. Then a bright cloud overshadowed them; and a voice proceeded from the cloud, which said, "This is my beloved Son, in whom I am well pleased; hear ye him."—On their return to the other disciples, a dæmoniacal child, who was deaf and dumb, was brought to him, and he restored to him the use of his powers.——He then returned privately through Galilee, and again informed his disciples of his approaching sufferings. They understood him not, because, believing him to be the Messiah, they expected that he would be a powerful monarch, and rule forever.—Matt. xvi. 21—xvii. 13. Mark ix. 32.

51. On the morning of the 7th of March, he probably reached *Capernaum.* Having made that town his residence for a year, he was legally accounted an inhabitant of the place, and as such, according to the regulations of the Sanhedrim* was to pay there the half-shekel, (worth about fourteen pence of our money,) annually exacted from every Jew, for the service of the Temple.†

* See Lightfoot's Hor. Hebr. & Talmud. on Matt. iv. 13.

† It appears from an ancient Jewish writer, that on the first day of the month Adar a proclamation was made respecting the payment of the half-shekel; that on the fourteenth, collectors sat in every city to receive it; and that on the

Accordingly our Lord was applied to on the subject; and the money for Peter and himself was obtained by the exertion of his miraculous powers.—On their journey from the north of Galilee, the disciples had been disputing about their respective rank in the kingdom of heaven. While in Capernaum, our Lord made this circumstance the foundation of some important admonitions, on the duty of humility, of mutual assistance in the ways of holiness, and of a forgiving disposition.—Soon after this discourse to his disciples, our Lord left Capernaum, probably on the same day on which he entered it; and travelling southward, he now took his departure from Galilee.—Matt. xvii. 24—27. Mark ix. 33—50. Matt. xviii. 10—35.

twenty-fifth day, they sat in the Temple, and then obliged every one to pay, seizing the goods of those who refused. (See Macknight's Harmony, in the note at the end of Section 75) These days, on the chronology here adopted, correspond to the 3d, 16th, and 27th of February. Hence we may fairly infer that our Lord had lived in Capernaum for a year at least; that he was not in Capernaum between the 16th and 27th of February; that the feeding of the 5000 did not occur later than February 16th; and that the half-shekel was not demanded from him sooner than February the 27th. The dates assigned in this sketch to the feeding of the 5000, and to the demand of the half-shekel, were fixed upon solely from the consideration of the time necessary for the events recorded between those facts and the crucifixion Passover. But the general correctness of them derives considerable confirmation from the circumstances above stated.

PART VI.

The sixth period from the departure of Jesus from Galilee, to his resurrection.

52. Jesus, knowing that the time was now come for the completion of the objects of his mission, steadily directed his course towards Jerusalem. He probably chose that route, which would least expose him to the wicked attempts of Herod, and of the Sanhedrim, on his way to the place which was fixed upon for his sufferings. He first entered *Samaria;* but the Samaritans refused him a temporary reception, because his face was directed towards Jerusalem. This excited the indignation of James and John, but Jesus rebuked their revengeful disposition.—He then crossed the Jordan, (Mark x. 1.) and passing through the *Peræa*, entered into *Judæa* by repassing the Jordan near Jericho, teaching the inhabitants as he journeyed. Before our Lord left the dominions of Herod, probably when he was about to repass the Jordan, he was informed of the intention of Herod to kill him. He intimated in reply that he should very soon arrive at Jerusalem. (Luke xiii. 31—35.) Somewhere between his entering into the Peræa,

and his arrival at Jericho, our Lord discoursed against divorces,—blessed the children who were brought to him,—conversed with the rich young man who inquired from him how he might obtain eternal life,—and addressed to his disciples the parable of the Labourers in the Vineyard.—When he entered Judæa, still steadily directing his course towards Jerusalem, his disciples, who were following him, were astonished at his again encountering the dangers from which he had so lately escaped; and were afraid of what they might, in consequence, be obliged to encounter. Then he again informed the Twelve of his approaching sufferings; yet even then the mother of James and John came to request for them a distinguished place in his temporal kingdom.—Luke ix. 51—56. Mark x. 1—31. Matt. xx. 1—16. Luke xiii. 31—35. Mark x. 32—45.

53. We may suppose that our Lord arrived at *Jericho* on the 11th of March. He passed part of that day at the house of Zacchæus, were he delivered the parable of Ten Pounds. It is probable that he left Jericho the same day. (Luke xix. 28.) As he was going out of the city, our Lord restored sight to blind Bartimæus. The 12th of March was a sabbath; we may suppose, that on the evening of that day, the sixth before the Passover, our Lord

arrived at *Bethany*. The circumstance was soon known; and many people went thither to see Jesus and Lazarus.—Luke xix. 2—28. Mark x. 46—52. John xi. 55—xii. 1. 9.

54. The day after his arrival at Bethany, *Sunday*, March the 13th, our Lord went to Jerusalem, riding on a young ass, which he had sent for from Bethphage, and which probably belonged to one of his disciples. (Matthew xxi. 3.) As he was approaching Jerusalem, great numbers of people met him, and spread their garments, and branches of palm-trees, in the road, as before a mighty prince. When they came to *the descent of the Mount of Olives*, the whole multitude of the disciples began to rejoice, and to praise God, for all the wonderful works which they had seen; and the people who accompanied them, burst forth into joyful acclamations. When our Lord came within sight of the city, he wept over it, knowing that its destruction would be caused by its criminal rejection of his claims. When he entered *Jerusalem*, the whole "city was "moved, saying, Who is this? and the multitudes "said, This is the prophet Jesus, of Nazareth in "Galilee." He then went to the *Temple*, and there restored the full use of their powers, to many blind and lame who came to him. While in the Temple, some Greeks, who were come to the

Passover, applied to the disciples, to introduce them to our Lord. They had wrong views of his kingdom, and his words to them were designed to correct those views. He intimated his approaching death, but referred to glorious consequences in the spread of his religion. He spoke of sufferings as following the steady profession of it, but pointed out the divine approbation as attending it. "Now is my soul troubled," he continues; "and "what shall I say? Father, save me from this "hour—but for this cause came I unto this hour. "Father, glorify thy name. Then a voice came "from heaven, saying; I have both glorified it, "and will glorify it again." I have glorified it by thy doctrine and thy miracles, and I will glorify it again by thy resurrection, by the effusion of miraculous power on thy disciples, and by the spread of thy religion.—The whole must have been awfully impressive: the solemn address of Jesus to his Father, excited by the prospect of impending suffering; the voice of God again manifesting that approbation, which had been declared at his baptism, and on the mount. Yet notwithstanding his miracles, and these direct testimonies to the justness of his claims, as sent by God, the Jews did not believe in him.—After these transactions Jesus privately returned, with the Twelve, to the *Mount of Olives*, that is, probably, to *Bethany*, which was

situated on the more remote part of the hill.—John xii. 12. 13. Luke xix. 29—44. Matt. xxi. 10. 11. 14—16. John xii. 20—50. Matt. xxi. 17.

55. On the following day, *Monday*, March the 14th, our Lord again returned to *Jerusalem*. In his way, he saw, at a distance, a fig-tree which was covered with leaves. This circumstance led to a reasonable expectation of finding fruit, (though not yet the fruit season,) because fig-trees of that kind bore fruit several times in the year. On coming to it our Lord found no fruit; and he commanded it to continue barren as it was.* When they came to Jerusalem, Jesus entered into the *Temple*, and again showed his zeal for the honour of God, by driving out the traffickers and money-changers. He continued there teaching; and the chief men among the Jews sought to destroy him, but they could not find an opportunity, for the people were eagerly attentive to his instructions. In the evening he again went out to *Bethany*.—Mark xi. 12—19.

56. As our Lord was returning to the city, with his disciples, on the morning of *Tuesday*, March the 15th, they observed that the fig-tree which he had devoted had withered away. The miracle

* See Fragments to Calmet, No. 77 and 260.

was striking, because such destruction could not have been accomplished by any human power; and, from the situation of the tree, we may fairly infer that no person was injured by the loss of it. —On entering *Jerusalem*, he again repaired to the *Temple*, and there was teaching the people, when several of the Sanhedrim demanded the source of his authority. He gave them no direct answer, for nothing but wilful ignorance could require one; but he silenced them by a question, respecting the divine origin of the Baptist's mission, to which they did not choose to reply. He then addressed them in parables, designed to show them the wickedness of their conduct, and its baneful consequences. He thus excited their rage; but they feared the people.—The Pharisees and Herodians then endeavoured to ensnare him, by questioning him respecting the lawfulness of paying tribute to Cæsar; and afterwards the Sadducees made a similar attempt; but by the wisdom of his replies he confounded their crafty malice. Jesus then addressed the multitude and his disciples, and pointed out, in terms of strong but just reprehension, the hypocrisy and wickedness of the Scribes and Pharisees; and the consequences which would follow from their ill-conduct.—While our Lord was sitting opposite the Treasury, he saw a poor widow throwing in her mite. This led to an expres-

sion of the encouraging idea, that it is not the good done, so much as the means of doing it, which should be considered in the calculation of moral worth.—Jesus then went from the Temple; and as he was going out, one of his disciples pointed out to him the extent of its buildings, and the magnitude of the stones employed. He then foretold its entire destruction, and the prophecy was signally accomplished.—Mark xi. 20—33. Matt. xxi. 28—xxii. 40. Mark xii. 32—37. Matt. xxiii. Mark xii. 41—44. Matt. xxiv. 1. 2.

57. The next day, *Wednesday*, March the 16th, (see Matthew xxvi. 2.) while Jesus and his disciples were sitting on the *Mount of Olives*, where they had a full view of the Temple, he discoursed to them respecting the circumstances which would precede the fulfilment of his prophetic declarations. He then urged the necessity of watchfulness, by the parable of the Ten Virgins; and, by that of the Ten Talents, he enforced the duty of rightly employing our various means of usefulness; and he afterwards gave an awful and deeply interesting description of the transactions of the day of judgment.—When he had ended these discourses, he told his disciples, that after two days, at the Passover, he should be delivered up to be cruci-

fed.*—From the part of the Mount of Olives which overlooked Jerusalem, our Lord went to *Bethany*. About the same time many of the members of the Sanhedrim collected at the palace of Caiaphas, and there consulted upon the best means for taking away the life of Jesus. At the time of their deliberations, our Lord was at *Bethany*, at the house of Simon the leper. While he was reclining at table, Mary poured ointment on his head; and having also anointed his feet, wiped them with her hair. The ointment was very expensive, and some of the disciples were displeased at the waste of it;—Judas said, that it might have been sold for 300 denarii, (each worth about 7 ¾d. of our money,) and given to the poor. These were the words of selfishness, and Jesus reproved them; at the same time expressing his approbation of the grateful attentions of Mary. Judas immediately left Bethany, and repaired to the

* To understand this and other notes of time connected with the last Passover, it must be remembered, that the first day of the Passover began on the evening of the Thursday, and ended on the evening of the Friday. When our Lord says, "After two days is the Passover," we may fairly reckon from the Friday, as that was the day on which he was crucified. When the historian speaks of "the first day of unleavened bread, on which the paschal lamb was killed," he means the Thursday, on the evening of which the Passover began.

Palace of Caiaphas. There he found the members of the Sanhedrim still deliberating; and offered to deliver Jesus up to them. They readily accepted of his proposals, and agreed to give him thirty pieces of silver, (amounting to about 3*l.* 8*s.* of our money.)—Matt. xxiv. 3—xxvi. 6. John xii. 2—6. Matt. xxvi. 10—16.

58. On the evening of *Thursday*, March the 17th, our Lord went to *Jerusalem*, to a house which probably belonged to a disciple, at which Peter and John had, by his directions, prepared the paschal supper. While they were reclining at table, Jesus rose and washed his disciples' feet; with the obvious intention of teaching them, that they should be ever ready to perform kind offices for one another. During the paschal supper, Jesus intimated that one of them was about to betray him. Peter beckoned to the disciple who was reclining next to Jesus, and who was so near that he leaned against his bosom, that he should inquire which of them their Lord meant. The inquiry was probably made in a very low voice; Jesus in a similar manner replied, "It is he to whom I shall give a sop;" and he gave it to Judas Iscariot. Judas then went out to execute his wicked purpose. "It was night when he went out." (See Griesbach's text and note, at John xiii. 30.) It was

probably immediately after Judas left the table, that our Lord instituted the ordinance, which is so admirably calculated, to impress a grateful recollection of his exertions and sufferings, and, to inculcate a practical conviction of the necessity of imbibing his spirit and obeying his commands. While still at the table, he then administered to his disciples the consolations which he knew they would require; and having used a hymn, they rose to go out to the *Mount of Olives*. Either on their way thither, or before they left the house in which they had eaten the Passover, our Lord addressed to his disciples those deeply impressive discourses, which the beloved disciple has transmitted to us, (John xv. xvi.) concluding them with a prayer which no one but Jesus could have offered. (John xvii.) While on their way to the Mount, our Lord spoke of his approaching removal from them; and, as the last wishes of a friend, enjoined upon them mutual love. Peter, with that ardour which uniformly marked his character, then expressed his willingness to die for him. Jesus informed him, that during that night all would forsake him. Peter asserted, that if single in his fidelity, he would be faithful. But Jesus, who knew him better than he knew himself, told him that he would, that very night before cock-crowing, deny him thrice.—Luke xxii. 7—16. 24—30.

John xiii. 1—30. Luke xxii. 19. 1 Cor. xi. 25. Matt. xxvi. 29. John xiv. 1—xvii. 26. Mark xiv. 26. John xiii. 31—37. Mark xiv. 27—42.

59. When Jesus with his disciples came to the *Garden of Gethsemane*, he retired, with Peter, James and John, to some distance from the rest. It was then that he experienced those agonizing emotions, which displayed a mind acutely susceptible of suffering; yet from the depth of distress rising to the sublimest resignation. The delineation of these circumstances which is given us in the gospels, is inimitable.—Jesus then rejoined his disciples, and informed them of the approach of the treacherous disciple. At this very time Judas came, with a crowd of persons who were sent by the members of the Sanhedrim; and at the appointed signal, they apprehended Jesus. In these trying circumstances, our Lord displayed the uniform dignity and benevolence of his conduct. Peter began to defend his master; but his hour was now come; he declined the assistance of Peter, and he did not employ his own miraculous powers to effect his deliverance. Then all his disciples forsook him and fled.—Matt. xxvi. 36—44. Luke xxii. 43. 44. Matt. xxvi. 45. 46. John xviii. 2. 3. Matt. xxvi. 47. John xviii. 4—10. Matt.

xxvi. 52—54. Luke xxii. 51—53. Mark xiv. 50—52.

60. Jesus was then led away, bound, to the *House of Annas;* and thence to the *Palace of Caiaphas,* where many of the Sanhedrim were assembled. Peter, with another disciple, followed Jesus, at a distance, to the Palace of the High Priest; and this was the scene of Peter's highly culpable weakness, and dreadful departure from truth. Here, during the latter part of the night, Jesus was examined by the High Priest; and afterwards by the whole Sanhedrim. They could obtain no evidence of guilt, where all had been open, yet prudent integrity; but, because he asserted that he was the Christ, they adjudged him worthy of death. They paid no attention to the astonishing proofs which he had given, that he was in truth sent by God.—John xviii. 12—14. Matt. xxvi. 57. 58. John xviii. 15—27. Matt. xxvi. 59—68.

61. In the morning, *Friday,* March the 18th, they led Jesus, bound, to the *Prætorium,* and delivered him to the Roman Procurator. (§ 67.) Pilate came out upon the *Pavement* to know their accusation; but they wanted condemnation, not a trial. Pilate then referred the case to their own legal cognizance, but it was the death of Jesus which

they required, and this was beyond their powers. They then began to accuse Jesus of sedition. The charge was notoriously false; but to this Pilate was obliged to attend, and he went into the *Court of the Prætorium* to examine the accused. There Jesus "witnessed a good confession before Pontius Pilate;" and Pilate, impressed, doubtless, with the dignified uprightness of his replies, went upon the *Pavement*, probably taking Jesus with him, and told his accusers that he found no fault in him. They replied, that he had stirred up the people, in all parts of the country, even from Galilee. Pilate then asked Jesus, if he had no answer to make to their charges. He made no reply.—The Chief Priests having mentioned Galilee, Pilate inquired if Jesus were a Galilean; and finding that he was, he sent him to the *Palace of Herod*, who was then in Jerusalem. As Jesus would neither gratify the Tetrarch's curiosity, by working a miracle before him, nor reply to the vehement accusations of his enemies, the cruel prince treated him with malicious derision, and sent him back to the *Prætorium*. Pilate then called together the accusers of Jesus, and the people who were with them, and told them, that he did not find their charges to be proved, that he would therefore chastise him, (weak Pilate!) and release him. It was customary for the Governor to re-

lease, at the Passover, any one prisoner whom the people might require. Pilate wished that they should ask for the release of Jesus; but they "desired a murderer to be granted unto" them. The repeated representations of justice availed not against their sanguinary rage; and when Pilate said, "What then shall I do to Jesus?" they all cried out "Crucify, Crucify him." "Why, what evil hath he done" said Pilate a third time. But reason was blinded by passion, and they still cried out, "Let him be crucified."—Then the soldiers of the Governor took Jesus into the *Court of the Prætorium*, and with thoughtless cruelty, invested him with the mock ensigns of royalty, and spat on him, and struck him. Pilate then, apparently to move the compassion of the Jews, brought Jesus upon the *Pavement*, wearing the crown of thorns, and the purple robe; but the Chief Priests and their attendants still cried out, "Crucify, Crucify." Pilate told them to crucify him themselves, and take the consequence, for *he* did not find him guilty. The Jews said that, by their laws, he was worthy of death, because he made himself Son of God. This still more alarmed the mind of the heathen Governor. He went with Jesus into the *Court of the Prætorium*; and the conversation there must have produced a deep impression of our Lord's authority, for he more than ever sought

to release him. But the Jews appealed to his loyalty to Cæsar; and probably his crimes had put him in their power. He again brought Jesus forth upon the *Pavement*, and himself sat down upon the tribunal. (This was about nine in the forenoon.) After another weak attempt to preserve the life of one, whose innocence he acknowledged, he delivered Jesus to them to be crucified.—Matt. xxvii. 1—10. John xviii. 28—32. Luke xxiii. 2. John xviii. 33—38. Luke xxiii. 5. Matt. xxvii. 12—14. Luke xxiii. 6—23. Matt. xxvii. 24. 25. John xix. 1—16.

62. They then led Jesus away, carrying his cross according to the Roman custom. But soon finding him too weak to hurry along as they wished, under so heavy a load, they forced a man of Cyrene, who was then entering the city, to carry it for him. A great number of people followed; and among others, many women who were weeping for him. "Weep not for me," said the compassionate Jesus, "but weep for yourselves and for your children."—Two others, who were malefactors, were led away with him to be executed.—Jesus was thus brought to *Golgotha*. A stupifying potion was offered him, but he received it not. Then they crucified him, with a malefactor on each side. Jesus said, "Father forgive them for they know not what they do." Over his head was

put this inscription, "Jesus of Nazareth, the king of the Jews." Many of the Jews read it from the wall; they could not have gone out to the place without defilement, and they observed the smaller matters of the law, while they neglected the greater. They were dissatisfied with the inscription; but Pilate refused to alter it.—The soldiers then divided his garments among them; and he had to bear the cruel insults of those who regarded his death as a proof, that his claims were unfounded,—not knowing that he would again be declared the Son of God, by his resurrection from the dead. But he was not deserted by all. His Mother, and her sister, and Mary of Magdala stood by his cross; and the beloved disciple too was with them. Jesus saw them, and "he saith "to his Mother, Woman, behold, thy son; then "he saith to the disciple, Behold, thy Mother: "and from that hour, the disciple took her to his "own home." During three hours, from noon, there was darkness over the whole land. At the end of that time, Jesus cried out with a loud voice, "My God, my God, why hast thou forsaken "me?"* and soon after the scene of his sufferings was closed.—"He expired with words ex-

* Words expressive of deep anguish, but not of distrust;—see Newcome's Observations, 8vo. p. 441.

"pressive of a perfect reliance on God, and a "firm persuasion of his acceptance, Father into "thy hands I commend my spirit."—Then the veil of the Temple was rent from the top to the bottom, and the earth was shaken, and the rocks were rent. The Roman soldiers who were attending the crucifixion, impressed with awe at the circumstances of his death, exclaimed, "Truly he "was a son of God;" and the multitudes who were present at the sight, smote their breasts and returned.—Luke xxiii. 26—32. Mark xv. 22. 23. John xix. 19—22. Matt. xxvii. 39—43. Luke xxiii. 39—43. John xix. 25—27. Matt. xxvii. 45—47. John xix. 28—30. Matt. xxvii. 51—56. Luke xxiii. 48.

63. At the desire of the Jews, (in whose character, the union of selfishness with a minute attention to the ceremonials of religion, was a ruling feature,) Pilate directed his soldiers to hasten the death of the persons on the cross, by breaking their legs. They found Jesus already dead, and did not break his legs; but one of the soldiers pierced his side with a spear, and immediately blood and water came forth;—an indisputable proof that Jesus was really dead.—Some of the leading men among the Jews had secretly espoused the cause of Jesus. Two of them now performed for him the attentions of respect and friend-

ship. Joseph of Arimathea courageously asked for the body of Jesus; and obtained Pilate's consent. Joseph and Nicodemus then took Jesus down from the cross: and having embalmed him, they laid him in a sepulchre, which was near the place of crucifixion. (See page 52.)—The next day, *Saturday*, March the 19th, the leaders of the Jews, knowing the purport of our Lord's predictions respecting his resurrection, desired Pilate to secure the sepulchre; and with his consent, they sealed the stone which was at the entrance, and set a guard.—But they contended with power, before which human power is nothing. "God raised up Jesus." Early on the following morning, the third day from his burial, our Saviour rose triumphantly from the tomb, and was thus the first fruits of those who sleep.—John xix. 31. 42. Matt. xxvii. 62—66.

PART VII.

The seventh period, from the resurrection of our Lord, to his ascension.

64. Early in the morning on which Jesus rose, *Sunday*, March the 20th, Mary Magdalene, with several other women, went to the sepulchre, to pay their last mark of respect to their lifeless friend. The guards alarmed at the appearance of

the angel who removed the stone from the sepulchre, had left their station. The women found the sepulchre open, and the body gone. Mary immediately went, alone, to tell Peter and John. The others remained in anxious hesitation, and angels appeared to them, who told them that Jesus was risen, and as he himself had said, would meet his disciples in Galilee. The women left the sepulchre, and went to tell the disciples. In the mean time, Peter and John, having heard the account of Mary, went hastily to the sepulchre, followed by Mary. The apostles found the sepulchral clothes lying in order, and they then went away; but Mary remained weeping. She saw two angels, who spoke to her; and on turning round she saw Jesus, whom at first she knew not. By his direction she went and told the disciples that she had seen the Lord. Perhaps before she left the garden, the other women had returned to the sepulchre. As they were going back to the city, Jesus spoke to them; and sent by them a message to his followers.—After this some of the guards went to the leading Jews, and received from them directions as to the report which they should make to the people.*—In the course of the day our

* This sketch of the events immediately succeeding the resurrection, is founded upon Dr. Benson's arrangement. (*App.* B.)

Lord appeared first to Peter, (1 Cor. xv. 5;) then to Cleopas and a fellow-disciple, as they were on their way to *Emmaus*; and lastly, in *Jerusalem*, to the apostles when they were at table. He then gave them various opportunities of ascertaining, that it was in reality he whom they once called Master; he explained to them the prophecies concerning the Messiah; and commissioned them to spread his religion.—Mark xvi. 1—4. Luke xxiv. 3. John xx. 2. Luke xxiv. 4—7. Mark xvi. 7. 8. Luke xxiv. 9. John xx. 3—18. Matt. xxviii. 9—15. Luke xxiv. 13—35. John xx. 19. Luke xxiv. 37—49.

65. On the first day of the following week, March the 27th, our Lord appeared again to his disciples, when the incredulous Thomas was present; and he too was then convinced that Jesus was indeed risen.—Afterwards the Eleven went to *Galilee*, and there Jesus showed himself to several of them near the *Lake*. It was at this time that our Lord had the peculiarly interesting conversation with Peter recorded in John xxi.—Soon after Jesus met above five hundred of the brethren, on a mountain in the neighbourhood, and there particularly addressed the Eleven, giving them instructions relative to their commission.—John xx. 24—xxi. 25. 1 Cor. xv. 6. Matt. xxviii. 17—20.

66. Jesus then returned to *Jerusalem*, and there probably appeared to James alone. Soon after he came to the apostles, and communicated to them directions relative to their stay in Jerusalem. He afterwards led them out to that part of the *Mount of Olives* which belonged to *Bethany*; "and "lifted up his hands, and blessed them. And it "came to pass, that, while he was blessing them, "he was parted from them, and carried up into "heaven. And they did him obeisance,* and re-"turned to Jerusalem with great joy; and were "continually in the temple, praising and blessing "God."—1 Cor. xv. 7. Acts i. 4—8. Luke xxiv. 50—53.

67. (Partly rom the wish not to interrupt the narrative, and partly from difficulties in the situation and circumstances of the account of the death of Judas, the statement of that event was left to be added in this place.) When Judas found that the Sanhedrim had determined on the death of Jesus, he was filled with remorse; and while they were hurrying Jesus to the Prætorium, or when they had reached the place, he bore testimony to the innocence of his Master, and wished to give back the reward of treachery. The Chief Priests and Elders, to whom he applied, scornfully derid-

* Newcome's Translation.

ed his returning sense of right. He then went into the Temple, and threw down the money; and soon after leaving the place, he was choaked with anguish. (See Wakefield's Translation of Matthew xxvii. 5.)—With the money which had been thus returned, the Chief Priests purchased the Potter's Field.

PART VIII.

Those facts and discourses, the probable situation of which is not determined by their connexion, or by specific notes of time.

68. The passages which it appears requisite to arrange in this Part, are the following.

a.) A woman, who had been a sinner, is publickly assured of forgiveness by Jesus when at table in a Pharisee's house. Luke vii. 36—50.

b.) A Teacher of the law is instructed how to gain eternal life. Luke x. 25—37. Perhaps this passage might be correctly placed just before our Lord's visit at *Bethany*, December the 1st. See § 38. On the other hand, see § 17. 19.

c.) The disciples are taught to pray. Luke xi. 1—13. Perhaps this circumstance occurred before our Lord's Sermon on the Mount, and even before the Feast of Tabernacles.

d.) Jesus, when at a Pharisee's table, reproves

the Pharisees and Scribes for their hypocrisy. Luke xi. 37—54.

e.) Jesus instructs his disciples and the multitude. Luke xii. Some parts of these discourses, correspond with those arranged by Matthew in their appropriate situations. See § 18. 19.

f.) The calamities of certain Galileans a warning to the Jews. Luke xiii. 1—9.

g.) Jesus restores a woman who had been bowed down for eighteen years. Luke xiii. 10—17.

h.) The transactions when our Lord ate bread with a chief Pharisee. Luke xiv. 1—24.

i.) Jesus states to the multitude, the difficulties attending a profession of his religion. Luke xiv. 25—35.

k.) Jesus defends himself against the Pharisees and Scribes, for instructing Taxgatherers and Sinners. Luke xv. Perhaps the first part, (as far as verse 11.) occurred in Matthew's house, at *Capernaum*, November the 7th. See § 15.

l.) Jesus instructs his disciples, and reproves the Pharisees. Luke xvi. xvii. 1—10.

m.) The reply of Jesus, when asked by the Pharisees, when the kingdom of God would come. Luke xvii. 20—37.

n.) The parables of the Unjust Judge, and of the Pharisee and Publican. Luke xviii. 1—14.

o.) It is very doubtful whether Luke (vii. 11.)

wrote "the *day* after," or "afterwards." See Griesbach at the place. In the Greek it depends upon one letter only. If "afterwards" be the true reading, (and from the internal evidence, this appears somewhat preferable,) then the raising of the widow's son at *Nain*, (§ 36.) must be transferred from Part III. to this Part. This would allow, if it were necessary, a longer time for either of our Lord's progresses through Galilee.*

The parable of the Two Debtors is contained in *a)*; that of the Good Samaritan, in *b)*; that of the Irreligious Rich Man, in *e)*; that of the Fig Tree, in *f)*; the cure of the dropsical man, and the parable of the Great Supper, are contained in *h)*; the parables of the Lost Sheep, the Lost Money, and the Prodigal Son, in *k)*: and those of the Unjust Steward, and Dives and Lazarus, in *l)*.

* As neither Matthew nor John, who were eye-witnesses, nor Mark, the companion of an eye-witness, records this fact, it might perhaps be placed, with probability, soon after the mission of the Twelve, shortly before the reply of Jesus to the messengers of the Baptist. See § 38. This conjecture receives some confirmation from two considerations; —the connexion of the passage in Luke's Gospel,—and the mode of expression adopted in vii. 11, "and many of his disciples went with him." The word *many* is however marked by Griesbach as of somewhat doubtful authority, and if it must be omitted, this consideration loses its force. The external evidence is rather against *afterwards*; and the present reading is more accordant with Luke's usage.

SECTION III.

69. *A table of our Lord's journeyings.*

1. *To his first miracle.*

Feb. 27, *A. D.* 28.

Nazareth	Bethany beyond the Jordan
the Jordan	Cana
the Desert	

2. *To the commencement of his publick ministry in Galilee.*

Oct. 6.

Capernaum	Jerusalem
Jerusalem	Galilee
Country of Judæa	Jerusalem
Sychar	Galilee
Cana	

3. *To the mission of the Twelve.*

Nov. 25.

Nazareth	the Lake
Capernaum	Country of Gadara
through Galilee	Capernaum
Capernaum	through Galilee
Nain	

4. *To the return of the Twelve.*
Feb. 5, *A. D.* 29.

Capernaum	near Ephraim
Bethsaida, &c.	the Lake
Samaria	Capernaum
Bethany	the Lake
Jerusalem	interior of Galilee
Bethabara	Nazareth
Bethany	

5. *To the departure of Jesus from Galilee.*
March 8.

Bethsaida east of the Jordan	the Lake
Land of Genesaret	neighbourhood of Magdala and Dalmanutha
Capernaum	Bethsaida of Galilee
neighbourhood of Tyre and Sidon	Cæsarea Philippi
Decapolis	Capernaum

6. *To his resurrection.*
March 20.

Samaria	Bethany
Peræa	Jerusalem and Bethany
Jericho	

7. *To his Ascension.*

April 28.

Jerusalem	Galilee
Emmaus	Jerusalem
Jerusalem	Mount of Olives

SECTION IV.

70. *A CALENDAR of our Saviour's Ministry.*

The days marked thus † were Jewish Sabbaths.

A. D. 28.

Jan. 6. Jesus is baptized, and retires to the Desert.

Feb. 21. † The Priests and Levites come to John.

22. Jesus returns to John.

23. Two of John's disciples follow Jesus.

24. Jesus goes into Galilee.

Feb. 25. } Jesus at Cana, where he performs HIS
29. } FIRST MIRACLE.

Mar. 1. Jesus goes to Capernaum.

21. Sets out for Jerusalem.

30. } *The Passover.* Jesus drives the traf-
Apr. 6. } fickers from the Temple,—converses with Nicodemus.

7. Jesus leaves Jerusalem.

17. † The walk through the Corn-fields.

May 2. Jesus at Sychar.

6. Jesus arrives at Cana; and

9. heals the nobleman's son.

20. *The Pentecost.* Jesus at Jerusalem,

22. † heals an infirm man, and soon after

23. leaves Judæa, and goes into Galilee, where he remains in retirement till near

Sept. 24. *The Feast of Tabernacles.* A little before this the Baptist was imprisoned.

27. Jesus arrives at Jerusalem.

Oct. 1. The Great Day of the feast.

2. † Jesus restores sight to a blind man.

3. Hearing of the Baptist's imprisonment, he leaves Judæa, and

6. COMMENCES HIS PUBLICK PREACHING IN GALILEE.

9. † Jesus rejected at Nazareth:

Oct. 13. Arrives at Capernaum, and calls Peter, Andrew, James, and John:

16. † Heals a dæmoniac, Peter's wife's mother, &c.

17. Begins his first progress through Galilee:

Nov. 2. Delivers his sermon on the Mount, heals the leper, &c.

3. Jesus raises the widow's son at Nain; (see § 68.)

4. Returns to the Lake, and crosses towards Gadara:

5. Cures the dæmoniac; returns to Capernaum; cures the paralytic, and calls Matthew.

7. Jesus dines at Matthew's house; raises the daughter of Jairus, &c.

8. Begins his second progress:

11. Chooses the Twelve.

*25. THE MISSION OF THE TWELVE.

*26. (Jesus raises the widow's son at Nain; see § 68.)

27. The disciples of John come to Jesus.

28. Jesus sends forth the Seventy.

Dec. 1. Cures the ten lepers, and visits Martha and Mary at Bethany.

Dec. 2. *The Feast of Dedication.* Jesus at Jerusalem. The Jews seek to kill him, and he retires to Bethabara, where he is rejoined by the Seventy and by some of the Twelve.

A. D. 29.

Jan. 3. Jesus sets out for Bethany, where

4. He raises Lazarus, and retires to Ephraim.

22. † Jesus cures a man with a withered hand, and then withdraws to the Lake. About the same time the Baptist is beheaded.

28. Jesus cures the blind and dumb dæmoniac: delivers the parable of the Sower, &c.

Feb. 5. † Jesus revisits Nazareth. About this time the rest of the TWELVE RETURN.

9. Herod returns to Galilee.

12. Jesus retires into Philip's dominions, and feeds the 5000 near Bethsaida.

14. He discourses in the synagogue at Capernaum.

15. Sets out for the neighbourhood of Tyre and Sidon.

Feb. 24. Returning through the Decapolis, he feeds the 4000.

25. At the Galilean Bethsaida he restores sight to a blind man.

27. Jesus arrives near Cæsarea Philippi.

Mar. 5.† Is transfigured.

7. Reaches Capernaum, where the half-shekel is demanded.

4. JESUS LEAVES GALILEE; enters Samaria, and passes over into the Peræa.

11. He arrives at Jericho, and dines with Zaccheus; in the evening he gives sight to Bartimæus.

12.† Jesus arrives at Bethany.

13. *Sunday.* Jesus goes to Jerusalem. The Voice in the Temple.

14. *Monday.* Miracle of the Fig-tree. Jesus again drives the traffickers from the Temple.

15. *Tuesday.* Jesus delivers several discourses.

16. *Wednesday.* Jesus prophecies the destruction of the Temple; delivers parables to his disciples. Sups at the house of Simon. Judas agrees with the Priests, &c.

17. *Thursday.* Jesus eats the *Passover.*
18. *Friday.* The Crucifixion.
19.† *Saturday.* The Jews seal his sepulchre.
20. *Sunday.* THE RESURRECTION. Jesus goes to Emmaus.
27. Appears to Thomas, &c.

Apr. 28. THE ASCENSION.

CHAP. II.

A brief outline of the history of the apostle Paul.

The following sketch is principally founded on Lardner's history of the Apostle Paul, in the supplement of the Credibility. In some points, a preference is given to the order adopted by Paley, in his Horæ Paulinæ. Where this is the case, Lardner's arrangement will be found in the Appendix; and the passages which differ from it, will be inclosed in brackets. This will enable the Teacher to employ Lardner's order, if he should give it the preference, without embarrassing the pupil.

SECTION I.

71. Paul, who in the former part of his life was called Saul, was born at *Tarsus*, probably not long after the birth of our Saviour. His parents were Jews, of the tribe of Benjamin; and as they were Pharisees, Paul was educated in all the principles and prejudices of that sect.—He had the privileges of a Roman citizen by birth-right. How his parents acquired them is not certain; but there is some reason to believe, that Tarsus was a municipal city.—Paul spent the early part of his life at Tarsus, and probably received instruction there, in Grecian literature and philosophy; and he afterwards went to *Jerusalem*, to study under Gamaliel, a celebrated Jewish Rabbi. In his school, Paul made great proficiency in the study of the Jewish law, and of the traditions of the Elders, which were supposed to have originated in the teachings of Moses and the Prophets, and by which the Scriptures were interpreted and often perverted.—Paul appears to have possessed great natural abilities, quick apprehension, strong feelings, and a firm resolution; and was thereby qualified for signal service, as a teacher of whatever

principles he might embrace. He appears, likewise, to have been always unblameable in his life, and strictly faithful to the dictates of his conscience, according to the knowledge which he had. Coming from the Schools, animated with an earnest attachment to the law of Moses and all its peculiarities, and to the traditions of the Elders, his zeal for what he thought the honour of God, led him to persecute, to the utmost, the followers of one whom the Chiefs of his nation had executed as a false Messiah. But Paul's prejudices, though closely interwoven with all his opinions and feelings, were not the prejudices of selfishness: he was still open to conviction, though extraordinary means were necessary for the purpose. "Open-
"ness to conviction is a most necessary disposition
"in such weak, fallible, sinful creatures as we are.
"Without it there can be no alteration for the
"better; no change of error for truth, or vice
"for virtue. Of the conceited and obstinate there
"is no hope. But they who are attentive to rea-
"son and argument, and are willing to be deter-
"mined by evidence, may do great things. Of
"ignorant they may become knowing. Instead of
"being erroneous, they may have just sentiments.
"And they will proceed from one measure of

"knowledge and virtue to another, till they at-
"tain to great perfection in both."*

72. From the first preaching of the Apostles, after the ascension of our Lord, the Jews had greatly harassed them; but their persecuting rage had been kept within some limits by the presence of the Roman Procurator. In the latter part of A. D. 35, or the beginning of A. D. 36, Pilate was removed; and from that time till A. D. 46, no Procurator was sent to Judæa. This afforded the Jews an opportunity of oppressing the followers of Jesus; and the persecution, which began with the death of Stephen, continued during 4 or 5 years, till A. D. 40, when the attention of the Jews was directed to their own affairs, by the publication of a mandate to place the Emperor's statue in the Temple.—Paul was present at the death of Stephen, and consented to his death; and with the same spirit he set out for *Damascus*, with a commission to persecute the Christians there to the utmost, A. D. 36 or 37. But before he reached that city, he was called, in a miraculous manner, to the profession of that religion, which he was endeavouring to annihilate. A light, surpassing the brightness of the mid-day sun, shone round about

* Lardner's Credibility, Supplement chap. xi. from which this paragraph is chiefly taken.

him, and his fellow travellers: he fell to the earth, and Jesus spoke to him, told him of the fruitlessness of his efforts, and appointed him to preach his doctrines among the Gentiles. When he arose he was without sight; and was led by those who were with him to Damascus, where, after three days, Ananias went to him, by the direction of Jesus, and restored to him his sight, and communicated to him the miraculous powers, by which he was to confirm his testimony to the truth of Christianity.

73. It is probable that Paul spent little time in Damascus, but retired into *Arabia* (1. 77.) There he appears to have been instructed, in all things necessary to the proper execution of his commission; and he had time to go through that complete change of views and feelings, which his miraculous conversion had begun. After this he returned to *Damascus;* and there asserted the divine mission of Jesus; proving that he was the Messiah.—It seems probable that he spent full three years in Damascus and Arabia, from A. D. 36 or 37 to the former part of A. D. 40. At that time, learning that the Jews of Damascus were plotting against his life, he left Damascus and went to *Jerusalem.*

74. When he first came to Jerusalem, the Disciples were afraid of him; supposing that he was

not in reality a believer. But having met with Barnabas, and acquainted him with the circumstances which had taken place, Barnabas introduced him to the other Apostles. Paul then endeavoured to convert the Jewish Proselytes, to that faith which he had himself embraced; but they attempted to take away his life, and the brethren then sent him to *Cæsarea*, whence he embarked for *Tarsus*. From Tarsus it is probable that he travelled through *Cilicia*, and the adjoining parts of *Syria*, endeavouring to convert the Jews and Proselytes; and he appears to have remained in those countries till the beginning of the year 43. —In this interval those very important transactions occurred, which are recorded by Luke in Acts ix. x. xi.

75. Some of the Disciples, whom the persecution in Jerusalem had dispersed, having preached the Gospel to the Heathen inhabitants of Antioch, Barnabas was sent thither from Jerusalem; and thence went to Tarsus to seek for Paul. About the beginning of the year 43 Paul returned with him to *Antioch*, and there spent a whole year, employed in the duties of his apostleship. At the end of this time, A. D. 44, there was a great famine in Judæa, and the Disciples at Antioch having made a contribution for the relief of their brethren there, Paul and Barnabas were sent with it to

Jerusalem. This was soon after the death of Herod Agrippa, who had been persecuting the Christians, and from whose cruelty Peter had been miraculously delivered, (Acts xii.)—During this visit of Paul to Jerusalem, he appears to have had that vision which he mentions in his speech to the Jews (Acts xxii.) and in which he was directed by Jesus to preach the Gospel among the Gentiles.

76. Paul then returned with Barnabas to *Antioch;* and soon after, about the beginning of A. D. 45, they were appointed, by the special direction of God, to travel among the Gentiles. In pursuance of this object, they went to the sea-port *Seleucia*, and accompanied by Mark they sailed for *Cyprus*, (I. 32.*) They landed at *Salamis*, and having crossed the island to *Paphos*, they went thence to *Perga*, where Mark left them and returned to Jerusalem. From Perga they went to *Antioch in Pisidia* (I. 30;) thence to *Iconium*, *Lystra*, and *Derbe* (I. 24;) and back again through *Lystra*, *Iconium*, *Antioch* and *Perga*, to *Attalia*, whence they sailed for Syria, and reached *Antioch* in the former part of A. D. 47.

77. Paul remained for a considerable time at

* As several particulars respecting Paul's Travels have been mentioned in Part I, it is in general thought unnecessary to repeat them, and a reference is made to the paragraph in which they may be found.

Antioch; till some of the zealous Jewish converts teaching, that it was necessary for the Gentile converts to submit to the Mosaic institutions, he, with Barnabas, and some others, went to Jerusalem to consult with the Apostles and Elders there on this subject. This was probably in A. D. 49. They went by land through *Phœnice* and *Samaria*, rejoicing the brethren in those countries, by declaring to them the conversion of the Gentiles. Soon after they arrived at *Jerusalem*, the Apostles and Elders assembled to consider the question; and, after much discussion, they finally determined to leave the Gentile converts at liberty with respect to the Jewish ritual, only enjoining upon them abstinence from those things, which would hurt the feelings of their Jewish brethren, and which would lead to compliances inconsistent with the doctrines both of Moses and of Jesus. Accordingly the Council wrote to the Gentile converts, directing them to abstain from things offered to idols, and from blood and things strangled, and from (all that might countenance idolworship, such as) partaking of idol feasts. (See Schleusner in πορνια.)—The object of their mission being thus happily accomplished, Paul and his companions returned to *Antioch*, with some members of the Council.

78. After spending a short time there, Paul proposed to Barnabas to visit the cities in which they had preached the Gospel in their first journey. Barnabas wished to take Mark with them; but Paul would not consent, because Mark had before deserted them. This caused a warm dispute between them, and they separated: Barnabas went to Cyprus with Mark; and Paul, accompanied by Silas, left Antioch about the beginning of the year 50, and went through *Syria* and *Cilicia*. He then visited *Derbe* and *Lystra*, at one of which places he received Timothy as his companion and fellow-labourer. He then went throughout *Phrygia*, and at this time, probably, preached in *Hierapolis*, *Laodicea*, and *Colossæ*. He next travelled throughout *Galatia*; and having been forbidden to preach in Asia, (i. e. the district round Ephesus, 1. 21,) he went into *Mysia*. It was his intention to go into Bithynia; but he was otherwise directed by the spirit, and went to *Troas*, where it is thought that Luke joined him, (Acts xvi. 8. 10.) While there he had a vision which determined him to go into Macedonia; and sailing from Troas, he reached *Samothrace* and the next day went to *Neapolis* and thence to *Philippi* (1. 10,) *Amphipolis*, *Apollonia*, *Thessalonica*, *Berœa*, and *Athens* (1. 12.) At Athens he

preached "Jesus and the resurrection," in the Synagogues, and in the Forum, and before the Areopagus; but he made few converts, for his simple doctrines suited not the fastidious refinement of the Athenians. About the end of the year 51, he arrived at *Corinth*. Here he resided a year and a half, and during this interval, in the year 52, he is supposed to have written his two letters to the Thessalonians, and, at the end of that year, or the beginning of 53, his letter to the Galatians. Early in A.D. 53 he embarked at *Cenchrea* for Syria. On his voyage he touched at *Ephesus*, but remained there for a short time only, as he wished to be at Jerusalem at the Pentecost. He landed at *Cæsarea*; whence he went to *Jerusalem*. After a short stay there he went to *Antioch*, thus completing his second apostolical journey.

79. Towards the end of the year 53, Paul went, by way of *Phrygia* and *Galatia*, to *Ephesus*, (1. 20;) and there abode nearly three years, preaching the Gospel, and confirming his declarations with numerous miracles. While there, about the beginning of A.D. 56, he probably wrote his first letter to the Corinthians. About May in the same year, in consequence of a riot raised by Demetrius the silversmith, Paul left Ephesus, and went, by way of *Troas*, (2 Cor. ii. 12,) into *Macedo-*

*nia.** [In this country he appears to have spent more than a year, and to have travelled through all the parts of it, even to the confines of Illyricum, (1. 8.) About the beginning of the year 57, while in Macedonia, he wrote his second letter to the Corinthians; in which, (xi. 23—28,) he gives an animated picture of his sufferings, while engaged in his apostolical labours.] Towards the close of A. D. 57, he went into *Greece*, and again visited *Corinth*. Here he spent three months; and during this interval, early in 58, he wrote his letter to the Romans.—Paul intended to have sailed from Corinth direct to Jerusalem; but the Jews laying a plot for him, he returned through *Macedonia*. He was at *Philippi* at the Passover; and thence went to *Troas*, where he restored Eutychus to life. From Troas he went on foot to *Assos*, where he rejoined his companions. Thence sailing by *Mitylene*, *Chios*, and *Samos*, they touched at *Trogyllium*, and the day after arrived at *Miletus*. As Paul was desirous of being at Jerusalem at the Pentecost, he had purposely avoided Ephesus; but at Miletus he sent for the Elders of the Ephesian Christians, and there delivered to them the affecting address, which is recorded in Acts xx.—Departing from Miletus, they touched at *Cos* and

* See Appendix A.

Rhodes; and thence sailed to *Patara.* There finding a vessel ready to sail for Phœnice, Paul and his companions embarked; and passing to the south of Cyprus, they landed at *Tyre* where the vessel was to unlade. Some disciples residing at Tyre, they remained there for several days. They then took ship; and having touched at *Ptolemais,* landed at *Cæsarea,* where they remained for some time. While there, the persecution which Paul was about to undergo, was prophetically declared to him by Agabus. Notwithstanding, he went onwards, accompanied by several disciples; and arrived at *Jerusalem,* at the Feast of Pentecost, A. D. 58,—thus completing his third apostolic journey.

80. Paul had been charged with teaching the Jewish converts, to neglect the Mosaic institutions. To shew that this charge was groundless, the Christian Elders at Jerusalem requested him to join some persons, who were engaged in the performance of a Nazaritish vow, and to defray the expenses of their sacrifices. The Ephesian Jews having seen Trophimus, a Gentile convert of Ephesus, with Paul in Jerusalem, supposed that Paul had taken him with him, when he went into the Court of the Women (*1. 55,*) to fulfil the rites of the vow. Enraged at this supposed contempt of Jewish privileges, they raised a tumult;

and dragged Paul out of the inner court, into the Court of the Gentiles. Here they were about to take away his life, when Lysias, the Tribune who had the care of Fort Antonia, came down with some of the garrison, and rescued him. As Paul was being carried up the steps which led from the Temple into the Fort (1. 5,) he requested, and obtained, permission to speak to the people; and he stated to them the cause of his conversion. They listened to him for some time; but at last their rage could no longer contain itself, and Lysias then directed that Paul should be carried into the Fortress, and examined by scourging. This was contrary to the privileges of a Roman citizen, and Paul, as he had done on a former occasion, asserted his rights as such, and thus obtained the particular notice of the Tribune. The next day he was carried down before the Sanhedrim. Being insulted, in a tyrannical manner, by Ananias, he replied with too much haste and warmth, not knowing that he was the High Priest.* Having spoken of himself as a Pharisee, a violent tumult arose between the Pharisees and Sadducees in the council; and Lysias thought it necessary to take him away from them by force. The next day a conspiracy was formed to take away his life; but

* See Marsh's Michaelis vol. I. p. 51.

Paul's nephew having made it known to Lysias, he the night following sent Paul away for Cæsarea, to be delivered to Felix, who was then Procurator of Judæa. That night Paul and his guard reached *Antipatris*, and the next day he arrived at *Cæsarea*.

81. Five days afterwards, Ananias and some other members of the Sanhedrim, came to Cæsarea; and Paul then pleaded before Felix, in answer to the charges which were made against him. Felix deferred giving his judgment, till he had obtained a more exact acquaintance with the circumstances; but directed that Paul should be treated well, and that his friends should have free access to him. Soon after, Paul preached before him and his wife Drusilla; and as he reasoned concerning righteousness, and temperance, and judgment to come, Felix trembled; but he sent him away till a more convenient season. Thus Paul was detained for two years, when Festus came to succeed Felix. Festus proposing to Paul that he should go up to Jerusalem, Paul, probably suspecting treachery, again employed his privileges as a Roman citizen, and appealed to the Emperor. Soon after, in the presence of Agrippa, Bernice, Festus, and the Roman Tribunes, and the chief persons of Cæsarea, he delivered that admirable defence of himself and his doctrines, which is contained in Acts

xxvi; and convinced his noble hearers, that the charges of the Jews against him were false, and that if he had not appealed to the Emperor, he might have been set at liberty.

82. In the latter part of A.D. 60, Paul, accompanied by Luke, (who most probably had been much with him during his imprisonment at Cæsarea,) was embarked for Rome, with other prisoners, under the care of the Centurion Julius. The next day they touched at *Sidon*, where Julius permitted Paul to go on shore to see his friends. They then sailed to the north of Cyprus; and passing through that part of the Mediterranean which lies along Cilicia and Pamphylia, they reached *Myra*. There the Centurion found an Alexandrian vessel about to sail for Rome, and put his prisoners on board. The winds opposing them, they proceeded very slowly; and after many days had only advanced as far as *Cnidus* and thence were obliged to sail to the south of Crete. They passed the promontory of *Salmone* with much difficulty, and then came to *Fair Havens* near the city Lasea. Here Paul advised that they should winter, because the stormy weather was already arrived,—for it was now past the autumnal equinox. The master of the vessel, however, not approving of this, as the harbour was not convenient, proposed if possible to reach Phœnix. In

pursuance of this plan they coasted along Crete; but a tempestuous wind drove them from the island, and they passed close to *Clauda*. The mariners then gave up all hope of saving the ship, and left it to be driven by the tempest; but Paul was informed by a vision that he was to be brought before Cæsar, and that those with him would also be preserved. On the fourteenth night, as they were driving up and down in the Adria (1. 3,) the sailors found that they were approaching land, and were endeavouring to make their escape from the vessel; but the soldiers, by Paul's direction, prevented them. At day-break, perceiving a creek with a good shore, they endeavoured to run the vessel up it; but running aground on a headland, the hinder part was broken by the waves. The soldiers then advised to kill the prisoners lest they should escape. This cruel advice was however rejected by the Centurion, who wished to save Paul; and they all got safe to land.

83. They found that they had landed on the island *Melita*. The inhabitants, (who were deemed barbarians by the Greeks and Romans, because ignorant of their languages and customs,) received them with much humanity. They remained there for three months; and during that time, Paul frequently exerted his miraculous powers, in healing

the sick.—They departed from Melita in another Alexandrian vessel which had wintered there. They touched at *Syracuse;* then at *Rhegium;* and lastly landed at *Puteoli*, whence, after seven days they went by land to Rome. At *Appii Forum*, and at the *Three Taverns*,* Paul was met by some Roman Christians, whose attention gave him fresh courage. When they arrived at *Rome*, Paul was permitted to live separate from the other prisoners, under the charge of a soldier, to whom he was bound, according to the Roman custom, by a chain fastened to his right hand and the soldier's left. Three days after he reached Rome, he called together the chief of the Jews who dwelt there; and having briefly stated the circumstances which brought him to Rome, he endeavoured, with partial success, to convince them that Jesus is the Christ. After this Paul dwelt two years in his own hired house, teaching the principles of Christianity to all who came to him, without any obstruction.

84. [With this statement Luke concludes his invaluable narrative; and the remainder of the Apostle's history is exceedingly uncertain. "It was the

* Wells says that Appii Forum was 50 miles from Rome, and the Three Taverns 20 miles.

"uniform tradition of the primitive church," says Paley,* "that St. Paul visited Rome twice, and "twice there suffered imprisonment; and that he "was put to death at the conclusion of his second "imprisonment." How and where he passed the interval can only be conjectured from the hints which occur in his writings; and the order, &c. of the intervening circumstances, will therefore principally depend on the views entertained respecting the order in which his epistles were written. Lardner supposes that the epistle to the Ephesians, and the second to Timothy, were written at Rome, in the spring of A.D. 61, and the epistle to the Philippians, the Colossians, and Philemon, near the end of A.D. 62. There seems however to be considerable probability in the opinion, that the epistle to Timothy was written in his second imprisonment. Supposing this, and that the first to Timothy, and that to Titus were written after Paul's first imprisonment, the following statement may have some claims to accuracy.]

85. [Paul was probably liberated early in A.D. 63. From Rome he appears to have gone to *Crete*, where he left Titus. Thence we may suppose that he went to *Colossæ*, as he had mentioned

* Horæ Paulinæ, page 339.

to Philemon his intention of going thither, and had even requested him to provide for him a place of abode. From this city it appears that he went to *Ephesus*, where he spent some time, and left Timothy to preside over the Christian community which he had formerly established there, (1 Tim. i. 3.) Thence he went into *Macedonia*. He had expressed to the Philippians his intention of visiting them, (Phil. i. 25. ii. 24;) and he now probably accomplished his intention. From *Philippi*, we may conclude that he went to those other parts of Macedonia, which he had before visited. On this journey he wrote the epistle to Titus, and the first to Timothy, nearly about the same time. He passed his winter at *Nicopolis* (Tit. ii. 12;) and early in A. D. 64, returned, probably by the same route, to Ephesus; and on his way he seems to have spent a little time at *Troas*, (2 Tim. iv. 13.) From *Ephesus* he went to *Miletus*, where he left Trophimus who was unable to proceed from illness; thence to *Corinth*, where Erastus remained, (2 Tim. iv. 20;) and lastly to *Rome*, where he appears to have arrived about the middle of the year 64. On the 19th of July in that year, there was a most dreadful fire in Rome, and suspicion fell upon the Christians as the cause of it. Probably the real cause of this suspicion was the en-

mity which their opposition to heathen vices and idolatry excited, and which was only waiting for an opportunity to display itself. This circumstance however served as a pretext for a bloody persecution, in which the Apostles, Paul and Peter, bore their final testimony to their belief in the divine authority of Jesus. We may reasonably suppose, that Paul was imprisoned very soon after his return to Rome; that he had at least one hearing before Nero, previously to the circumstance which involved the Christians in general in persecution; and that previously to the same event, he wrote his second letter to Timothy.—The persecution is supposed to have begun before the close of the year 64; and as the Apostles would probably be among the first objects of Nero's cruelty, we may place their martyrdom at the end of 64 or the beginning of 65. (I. § 6.)]

86. "Here then," says Paley,* "we have a "man of liberal attainments, and in other points "of sound judgment, who had addicted his life to "the service of the Gospel. We see him, in the "prosecution of his purpose, travelling from "country to country, enduring every species of "hardship, encountering every extremity of dan-

* Horæ Paulinæ, page 424.

" ger, assaulted by the populace, punished by the
" magistrates, scourged, beat, stoned, left for dead;
" expecting, wherever he came, a renewal of the
" same treatment and the same dangers, yet, when
" driven from one city, preaching in the next;
" spending his whole time in the employment, sa-
" crificing to it his pleasures, his ease, his safety;
" persisting in this course to old age, unaltered by
" the experience of perverseness, ingratitude, pre-
" judice, desertion; unsubdued by anxiety, want,
" labour, persecutions; unwearied by long con-
" finement, undismayed by the prospect of death,
" Such was St. Paul."——" The question is, wheth-
" er falsehood was ever attested by evidence like
" this. Falsehoods we know have found their way
" into reports, into tradition, into books; but is
" an example to be met with, of a man volunta-
" rily undertaking a life of want and pain, of in-
" cessant fatigue, of continual peril; submitting
" to the loss of home and country, to stripes
" and stoning, to tedious imprisonment, and the
" constant expectation of a violent death, for the
" sake of carrying about a story of what was
" false, and of what, if false, he must have known
" to be so?"

SECTION II.

87. *A table of the travels of the apostle Paul, from his conversion to his death.*

36. Jerusalem
Damascus
37. Arabia
Damascus
40. Jerusalem
Cæsarea
Tarsus
Cilicia
Syria
43. Antioch
44. Jerusalem
Antioch

---

45. Seleucia
Salamis
Paphos
Perga
Antioch (Pisidia)
Iconium
Lystra
Derbe
Lystra
Iconium
Antioch (Pisidia)
Perga
Attalia
47. Antioch

---

49. Phœnice
Samaria
Jerusalem
50. Antioch

Syria
Cilicia
Derbe
Lystra
Phrygia
Hierapolis
Laodicea
Colossæ
Galatia.

Mysia
Troas
Samothrace
Neapolis
Philippi
Amphipolis
Appollonium
Thessalonica
Berœa
Athens
51. Corinth
53. Cenchrea
Ephesus
Cæsarea
Jerusalem
Antioch

Galatia
Phrygia
Ephesus
56. Troas (*App.* A)
Macedonia
Greece
Corinth
58. Philippi
Troas
Assos
Mitylene
Chios
Samos
Trogyllium
Miletus
Cos
Rhodes
Patara
Tyre
Ptolemais
Cæsarea
Jerusalem
Antipatris
Cæsarea

---

60. Sidon
Myra
Cnidus
Salmone
Fair Havens
Clauda
Melita
61. Syracuse
Rhegium
Puteoli
Appii Forum
Three Taverns

	Rome		Nicopolis
		64.	Troas
63.	Crete (*App.* A)		Ephesus
	Colossæ		Miletus
	Ephesus		Corinth
	Philippi		Rome

APPENDIX.

A

For the convenience of those Instructors who prefer the opinion of the great Lardner respecting the dates of the Epistles to Timothy and Titus, the following sentences are added, to be substituted for those in the foregoing pages which are inconsistent with it.

Part I. § 6. *During his first imprisonment*, &c. For this sentence use the following. While Paul was in Rome, A.D. 61—63, he is supposed to have written the letter to the Ephesians, the second to Timothy, and the letters to the Philippians, the Colossians, and Philemon.

I. § 8. *It does not appear that Paul*, &c. Lardner supposes that Paul travelled into Illyricum, and taught there the Christian religion, some time in the year 57, or 56.

I. § 10. *Here it is probable*, &c. Here Lardner supposes that Paul passed his winter A.D. 56—57; after having written his first letter to Timothy and that to Titus, from some of the neighbouring parts of Macedonia.*

* A similar statement should have been made in the last clause of the sentence referred to. These epistles do not appear to have been written *at* Nicopolis.

I. § 13. *It is probable*, &c. Lardner supposes that Paul visited Crete in the year 56. He then left Titus there; and before the close of the year wrote to him from the neighbourhood of Nicopolis.

I. § 27. *It is probable*, &c. Lardner supposes that Trophimus was left at Miletus, in Paul's first voyage to Rome.*

II. § 77. *For the part included in brackets use the following.* It seems to be Lardner's opinion, that after having spent a little time in *Macedonia*, Paul went to *Crete*, and left Titus there: That he then returned to *Macedonia*, whence he wrote his first epistle to Timothy, and that to Titus, and afterwards went to *Nicopolis*, where he spent his winter A. D. 56: That in the year 57, he was employed in going over Macedonia; and apparently at this time travelled into *Illyricum*. About October A. D. 57, he wrote the second epistle to the Corinthians, from Macedonia.

II. § 84. *For this paragraph use the following.* The Apostle arrived at Rome in the spring of A. D.

* Lardner, after Lightfoot, seems to found his opinion on what Luke says, Acts xxvii, 2. "meaning to sail to some places along the coast of Asia," (probably using the term Asia in the sense given I. § 2.) But this argument is entirely obviated by the fact stated in the 6th verse. If Lardner's opinion on the very difficult question of the second epistle to Timothy be correct, would it not be attended with less difficulty if we suppose that the Miletus mentioned 2 Tim. iv. 20, was the town of that name in Crete?

61; and soon after his arrival, he had a hearing before Nero. About April he wrote his epistle to the Ephesians, and in the following month his second epistle to Timothy. Before the end of the year 62, he wrote the epistles to the Philippians, the Colossians, and Philemon; and after his liberation, in the spring of 63, the epistle to the Hebrews.

II. § 85. *For this paragraph use the following.* From Rome, the Apostle went to *Jerusalem*, where he made a short stay only. Thence he probably went to *Ephesus*. From that city he might go to *Laodicea* and *Colossæ*; and possibly returned by *Troas*, *Philippi* and *Corinth*, to *Rome*. It may be supposed that he came to Rome before the dreadful fire which happened there in the middle of July A. D. 64. Not very long after, a severe persecution of the Christians commenced; and in the course of it, perhaps before the end of A. D. 64, the Apostle was put to death.

II. § 87. The following alterations of the Table are requisite to adapt it to Lardner's date of the second epistle to Timothy.

A. D. 56—58.

Troas	57.	Illyricum
Macedonia		Greece
Crete		Corinth
Macedonia	58.	Philippi
Nicopolis		

A. D. 63. 64.

Rome	Troas
Jerusalem	Philippi
Ephesus	Corinth
Laodicea	Rome
Colossæ	

B.

Part 1. § 35. It is of considerable importance to the right understanding of the narratives of our Lord's ministry, that we gain accurate ideas as to the extent of Galilee; for this purpose we cannot have better authority than that of Josephus. Galilee is usually understood as extending to the Mediterranean. We might argue that this was not the case, from the mode in which the Evangelists speak of the little Lake of Galilee; but the testimony of Josephus is very express. He says,* that the "territories of Ptolemais "bound the Galilees on the west, and also Carmel, "a mountain formerly belonging to the Galileans, but "now to the Tyrians."

1. § 49, 53. Josephus, in the same chapter, uses an expression which leads to the inference, that in the time of our Saviour, Judæa occupied the coast of the Mediterranean as far as the southern limits of Phœnice;—"Judæa is not destitute of the conveniences "afforded by the sea, as it extends along the maritime "parts as far as Ptolemais." Were a change of any

* De Bell. Jud. Lib. III. Cap. III. (Huds. Ed.)

consequence in connexion with the New Testament history, it would be right to assign the limits of Judæa and Samaria according to this passage; but as this is not the case, it seems most expedient to employ the limits usually given.

C.

It is perhaps desirable to apprize my young readers, that they will find considerable diversity in the arrangements which critics have formed of the events immediately succeeding the Resurrection: for instance, the arrangement on which the Diatessaron in this particular is founded, considerably differs from that here given. A narrative of those events completely consistent with all the circumstances stated by each of the Evangelists still remains a desideratum. If we knew *all* the circumstances, we should, without doubt, see that those which we possess are perfectly accordant with the matter of fact, in all the leading, if not in all the minute features. This we have a full right to infer from the general credibility of the narrators, and this is all we need wish for. A "close and minute agreement" of their testimony is scarcely to be desired: for that would induce "a suspicion of confederacy and fraud."* "The usual character of human testimony is substantial truth under circumstancial variety."—The grand

* See the excellent remarks of Paley, in the Evidences, vol. ii. p. 289.

point is, "that it is completely certain that the Apos-
"tles of Christ, and the first teachers of Christianity
"asserted the fact; and this would have been certain if
"the four gospels had been lost or never written,"* and therefore apparent or even real inconsistencies (if any such there be) in the relations of the *circumstances*, can no way weaken the credibility of the fact itself.

D.

An arrangement of the sections of White's Diatessaron, framed to adapt that work to the view of the ministry of Jesus given in this Introduction.

Part I. *Ending with the first miracle of Jesus.*—Diatessaron 16—19.

Part II. *To the commencement of his publick ministry in Galilee.*—Diatessaron 20—22. 33. 23. (beginning with John iv. 4.) 24. (those parts which are taken from John,) 32. 81—84.

Part III. *To the mission of the twelve.*—Diatessaron. The first parts of 23 and 24. 25—28. 36. 29. 37. 38. (see however II. § 68. *o.*) 50. 51. 30. 31. 52—54. 42. (the first paragraph,) 35. 56. 57.

Part IV. *To their return.*—Diatessaron 58. 59. 39. 40. 80. 96. 86. (see however II. § 68. *b.*) 99—101. 85. 102. 34. 42. (except the first paragraph,) 43—45. 49. 55. 60. 62.

* Paley's Evidences, vol. II. p. 201.

Part V. *To the departure of Jesus from Galilee.*—Diatessaron, 61. 63—79.

Part VI. *To the resurrection of Jesus.* Diatessaron, 95. 103—105. 89. 106. 107. 109. 108. 110—123. 125—128. 124. 129—133, (as far as z,) 137. 133, (from z to the end,) 134—136. 138—141.

Part VII. *To the ascension of Jesus.*—Diatessaron, 142—153.

Part VIII. *Facts and discourses, whose situation is not ascertained.*—Diatessaron, 41. 86. (see II. § 68. *b.*) 87. 46. 47. 48. 88. 90. 91. 92. (see II. § 68. *k.*) 93. 94. 97. 98.

The sections in the Diatessaron correspond to those in Newcome's Harmony, and in Fellowes's Guide to Immortality, as far as 122. The correspondence of these three works from that section is as follows.

Newcome, - - -	122. 3. 4. 5. 6. 7. 8. 9. 130 &c.
White, - - - -	122. 2. 3. 4. 5. 6. 5. 7. 128 &c.
Fellowes, - - -	122. 3. 4. 5. 6. 7. 6. 8. 129 &c.

E.

An arrangement of Field's Questions, framed to adapt them to the view of the ministry of Jesus given in this Introduction.

In the following arrangement, the Roman figure denotes the Part in Field's Questions, and the common figure denotes his section. The page reference is not necessary, but will be found convenient to those

who employ the 3d edition. The figures in parentheses refer to the paragraphs in the second part of this Introduction where the circumstances of time and place will be found.

PART I.

Ending with the first miracle of Jesus.

1. Field's Questions, Part I. Section 5. page 3. (23. 24)

2.—I. 6. page 4. (24.)

3.—I. 7. do. (24)

4.—I. 8. (excepting the last question,) page 5. (24.)

PART II.

To the commencement of our Lord's publick ministry in Galilee.

5.—I. 8. (the last question;) and II. 1. page 6. (25.)

6.—II. 2. (excepting the last question,) page 6; and II. 13. (the first two questions,) page 12. (26.)

7.—II. 3. page 6. (27.)

8.—II. 4. page 7. (27.)

9.—III. 1. and III. 2. (the first question) page 18. (28.)

10.—III. 9. (the last three questions) page 22. and IV. 1. page 24. (28. 30.)

11.—IV. 2. page 24. (30.)

12.—IV. 3. page 25. (30.)

PART III.

To the mission of the Twelve.

13.—II. 2. (the last question) page 6. (29.) Whither did Jesus go after he had heard of the imprisonment of John? Matt. iv. 12. (31.) To what town did he go soon after his arrival? Luke iv. 16—30. (32.) What part of the scriptures did he read in the synagogue on the sabbath? How were his countrymen struck with his discourse at that time? What ill design did they meditate against him, and how did he escape?

14.—II. 5. page 7. (33.)

15.—II. 6. page 8. (34. 35.)

16.—II. 7. do. (35.)

17.—II. 8. page 9. (35.)

18.—II. 9. page 10. (36.)

19.—II. 10. page 10. (36.)

20.—II. 11. page 11. (36.)

21.—II. 12. do. (36.)

22.—Whither did Jesus go soon after the raising of Jairus's daughter? Matt. ix. 35. Why did he choose the Twelve, and with what powers were they instructed? Mark iii. 13—19. What are their names?—II. 17. page 14. (37.)

PART IV.

To the return of the Twelve.

23.—II. 18. page 15. (38.)

24.—III. 11. page 23. (38.)

25.—III. 10. (the last two questions) page 22: and V. 5. page 26. (38. 68.)

26.—V. 1. page 29. (39. 40.)

27.—IV. 4. page 25. (40.)

28.—V. 4. (excepting the last question) page 30. (41.)

29.—II. 20. page 15. (42.)

30.—II. 13. (the four last questions) page 12: and II. 14. (excepting the third and fourth questions) page 13. (42.)

31.—II. 15. page 13. (42.)

32.—After delivering these parables whither did Jesus go? Matt. xiii. 54—58. What was the remark of the inhabitants? What miracles did Jesus perform there? Mark vi. 5. 6. and whither did he then go? (43.)

PART V.

To the departure of Jesus from Galilee.

33.—II. 21. page 16. (45. 46.)

34.—II. 22. do. (46.)

45.—III. 2. (excepting the first question,) page 18. (47.)

36.—III. 3. page 19. (47. 48.)

37.—III. 4. do. (48.)

38.—III. 5. page 20. (49.)

39.—III. 6. do. (50.)

40.—III. 7. page 21. (50. 51.)

41.—III. 8. do. (51.)

PART VI.

To the resurrection of Jesus.

42.—Whither did Jesus then direct his course, and why? Luke ix. 51. What countries did he pass through? Luke ix. 52. Mark x. 1. Near what town did he enter Judæa? Mark x. 46.—III. 10. (the first three questions,) page 22.—What intelligence did Jesus receive before he entered Judæa? and what was his reply to those who gave it? Luke xiii. 31—35. (52.)

43.—V. 2. page 29. (52.)

44.—V. 3. page 30. (52.)

45.—V. 5. page 31. (52. 53.)

46.—V. 6. page 32. (53.)

37.—V. 7. (the first question,) page 32.—V. 8. (the first five questions,) page 33. What miracles did Jesus perform in the Temple? Remark of the Priests? Reply of Jesus? Matthew xxi. 14—17.—

V. 9. (except the first question,) page 33.—V. 8. (the last two questions,) page 33. (54.)

48.—When did Jesus return to Jerusalem? What occurred as they were going? What great act of authority did Jesus then perform in the Temple? What was the effect of it? Whither did Jesus go in the evening? Mark xi. 12—19. (55.)

49.—What was observed by the disciples the next morning when on their road to Jerusalem? Mark xi. 22.—V. 10. page 34. (56.)

50.—V. 11. page 35. (56.)

51.—V. 12. do. (56.)

52.—V. 13. page 36. (57.)

53.—V. 14. do. (57.)

54.—V. 15. page 37. (57.)

55.—V. 16. page 37; inserting V. 7. (except the first question,) page 32, between the 3d and 4th questions, (57. 58.)

56.—VI. 1 (except the two questions preceding the last,) page 38. (58.)

57.—VI. 2. and VI. 1. (the two questions preceding the last,) page 38. (58.)

58.—VI. 3. page 39. (59.)

59.—VI. 4. page 40. (59.)

60.—VI. 5. do. (60.)

61.—VI. 6. page 41. (67.)

62.—VI. 7. page 41. (60.)

63.—VI. 8. page 42. (61.)

64.—VI. 9. do. (61. 62.)

65.—VI. 10. page 42. (62.)

66.—VI. 11. page 43; and VI. 12. (the first two questions,) page 44. (63.)

PART VII.

To the ascension of Jesus.

67.—VI. 12. (except the first two questions,) page 44. (64.)

68.—VI. 13. do. (64.)

69.—VI. 14. page 45. (64. 65.)

70.—VI. 15. do. (65.)

71.—VI. 16. page 46. (66.)

PART VIII.

Facts and discourses whose situation is not ascertained.

72.—II. 19. page 15. (68.)

73.—IV. 6. page 26. (68.)

74.—IV. 7. page 27. (68.)

75.—IV. 8. page 27. (68.)

76.—IV. 9. do. (68.)

77.—IV. 10. page 28. (68.)

78.—IV. 11. do. (68.)

By means of the preceding arrangement of the Questions, the order of the sections in Priestley's Harmony may be easily adapted to the order of events stated in Part II. Chap. I.

F.

A table of distances, calculated from D'Anville's map, (1794.)

	Miles.
From Bethabara to Jerusalem	42
——— Cana	38
Cæsarea to Jerusalem	52
——— Antipatris	23
——— Joppa	33
Cæsarea Philippi to Damascus	45
——— Antioch	202
Capernaum to Jerusalem	70
——— Cana	23
——— Nain	22
——— Tyre	40
——— Sidon	53
——— Cæsarea Philippi	28
Gaza to Jerusalem	46
——— Azotus	28
Jerusalem to Joppa	34
——— Lydda	22
——— Jericho	14
Jericho to the Jordan	6
Machærus to Tiberias	52
——— Bethabara	34

From Nazareth to Capernaum	- - -	20
——— Jerusalem	- - -	59
Ptolemais to Tyre	- - - -	28
——— Nazareth	- - -	17
——— Cæsarea	- - - -	25
Sychar to Cana	- - - - -	40
——— Jerusalem	- - - -	29

TOPICS for EXAMINATION

IN THE

Geography of the New Testament.

In the following statement of topics for examination, it has not been thought necessary to preserve the form of questions, except where it appeared the more convenient. The Teacher can very easily convert all of them into the form of questions.—Where the questions refer to the situation of places, if the pupil have made little progress in an acquaintance with general geography, it will be preferable to use the expression, *point out the situation in the map.*—As it is more easy to omit than to insert questions, more are inserted than many Teachers may think of any utility. On the other hand the Teacher may find it desirable to add many others: and particularly to vary the form of the questions here given, by making them more particular, &c. —It will frequently be found convenient to leave the questions altogether; and to examine the pupils in parts, previously marked off, which may be thought suited to their age and proficiency.

With what parts of the world were the ancients unacquainted? What was the state of their knowl-

edge respecting the other parts? Extent of the Roman empire at the period of the New Testament history.—2. [In what acceptations are the words *earth* and *world*, when taken in a geographical sense, employed in the New Testament?]—3. What seas are spoken of in the New Testament? What parts of the principal are mentioned by name? In what sense is the word Adria employed in the New Testament? What is the situation of the Archipelago? What was its ancient name? Where was the Sea of Cilicia and Pamphylia?* What historical fact is mentioned respecting the Red Sea? Application of the term sea among the Jews. Instance of this application. Meaning of *the sea* in the Gospels,—in the Acts, &c.—4. What were the ancient names of the principal countries which are spoken of in the New Testament?—in Europe?—in Asia?—in Africa? Which names are not mentioned? *(See Preface.)* What islands are spoken of in the New Testament in Europe?—in Asia? Which are not mentioned by name?—5. What is said of Spain in connexion of the New Testament history?—6. What is the situation &c. of the capital of Italy? Historical account of it and of its inhabitants. When did the Apostle Paul go to Rome? What occurred soon after he went there? How long did his

* It admits of much doubt whether there were such an appellation. The expression in Acts xxvii. 5. admits of, perhaps requires, this translation, "And sailing through the sea which *lies* along Cilicia and Pamphylia."

first imprisonment last? What epistles did he write during it? What during the second? Facts connected with Rome, in the history of another Apostle,—and of an Evangelist.—7. What places are mentioned in the account of Paul's voyage to Rome, after his shipwreck? What is the situation of Melita? of Syracuse? of Rhegium? of Appii Forum? What account is given of the principal city of Sicily?—8. What was the situation of Illyricum? Is it known that Paul ever travelled into it? Name of the southern part.—9. [What was the most extensive application of the name Greece?] What did it comprehend? Roman division. Meaning of *Macedonia* in the New Testament.—10. [Boundaries of Macedonia.] Mention the places passed by Paul between Asia and Corinth. What is the situation of Samothrace? of Neapolis? of Philippi? What particulars are mentioned respecting Philippi? [What was the difference between *colonies* and *municipal towns?* What marks the accuracy of Luke?] What is said respecting the success of Paul's labours at Philippi? Why did he leave it? What is said respecting another town to the inhabitants of which Paul wrote a letter? What is said of his success there? Why did he leave it? Situation of the town to which he next went. What fact is mentioned honourable to the converts there? Why did he leave it?—11. What other place is mentioned in the Roman Macedonia? Situation. Connexion with the apostolical history.—12. What was the ex-

tent of the Roman Greece? Other name. Other application of this name. Division of Roman Greece. Southeastern state. Chief city. Account of it and its inhabitants. Facts connected with the apostolical history. Whence the name of the supreme court of justice? Of what was Corinth the chief city? Extent of it. [Instances of this application of the name.] Account of Corinth. Connected facts. When did Paul leave it? and when revisit it? Whither did he go from Corinth?—13. Account of an island near Greece. Places in it mentioned in the apostolic history, and their situation. When did Paul pass near it? and when did he visit it? Situation of an island near it.—14. [In what acceptations was the term Asia employed among the ancient geographers? In which is it employed in the New Testament? In which by Paul and Luke?]—15. What are the principal divisions of Asia (minor) in the north? in the middle? in the south? [Which border on the Euxine? on the Ægean Sea? on the Mediterranean? Which are inland?]—16. Situation of Mysia? District in it. Towns in it mentioned in the New Testament. What was the situation of Assos? of Adramyttium? of Pergamus? What is said respecting Troas in connexion with the apostolical histoy? What is said respecting Pergamus? Situation of a neighbouring island. Its chief town.—17. Situation of Bithynia. Its connexion with the New-Testament history.—18. Situation of Paphlagonia.—19. Connexion of the most easter-

ly country in Asia minor with the New Testament history.—20. Situation of Lydia. Districts on the sea coast. What six towns in Lydia are mentioned in the New Testament? Names of the seven churches of Asia. What was the situation of Thyatira? of Smyrna? of Sardis? of Philadelphia? of Ephesus? For what was the capital of proconsular Asia noted? Facts relative to the inhabitants. Facts connected with it in the history of Paul;—of John:—of Timothy.—21. What does *Asia* often mean in the New Testament? By what geographer is it so named? When did he live? and what does this prove?—22. Situation of two islands near Ionia. Where mentioned?—23. Situation of Phrygia;—of three towns in it. Relative situation, and connected fact.—24. District east of Phrygia proper. Language of its inhabitants. District wich was probably included in it. [Why is this probable? Causes of the diversity of geographical arrangement. Instance of diversity. Whose authority is most to the purpose? Why?] —Three towns in Lycaonia. At what period did Paul visit them? What occurred at Iconium on the first journey? at Lystra? at Derbe? What occurred at one of these towns on the second?—25. Situation of Galatia. Whence its name? For what noted? Facts connected with the history of Paul. Facts respecting the language of the Galatians.—26. Situation of Cappadocia. Its connexion with the New Testament history.—27. Southwestern district of Asia mi-

nor. Name and inhabitants of the western part. Town in it. Facts connected with it relative to Paul's travels. Town in the southwest of Caria.—28. Three islands near the shores of Caria. What is said of each?—29. Situation of Lycia. Two towns in it. What is said respecting Patara? respecting Myra?—30. Relative situation of two countries lying between Phrygia and the Mediterranean. When did Paul travel in them? What towns did he visit? What was the metropolis of Pamphylia? of Pisidia? What happened at each? Situation of the place whence Paul sailed for Syria?—31. In what country was the birth place of Paul? Its situation. General facts relative to Tarsus. Facts connected with it relative to Paul.—32. Situation of the largest isle in the Levant. What Apostle was born there? Situation of the two principal towns. What remarkable fact happened at Paphos?—33. Most extensive application of the term Syria. Its principal divisions. In what senses is *Syria* employed in the New Testament. Situation of the capital. What is said respecting it? Situation of the sea-port. Connected fact. —34. Situation of Damascus. What circumstances enabled the Jews to exercise greater severity there than in Judæa? [Why greater?] (Compare page 35.) What important fact happened near Damascus? What tetrarchy lay in Syria proper? Where? —35. Extent of Phœnice as distinguished from Palæstine? as distinguished from Galilee?—36. What

were the two chief cities of Phœnice proper? What is said respecting Sidon? Connected facts in the history of Paul. What is said respecting Tyre? What town lay between Tyre and Sidon? What fact occurred in the district belonging to those cities? Why did Matthew call the Syrophœnician woman a Canaanite?—37. Boundaries of Palæstine. Appellations. Why was each given? [Are however these appellations synonymous?]—38. Where does the Jordan rise? Account of its course till it enters the Lake of Galilee. Other names of that Lake. What is said respecting it? What is said respecting the Jordan after its leaving the Lake? Into what Lake does it fall? Account of it. What cities were once on the site of the Dead Sea?—39. Division of Palæstine by Joshua. [Situation of each portion. Possessions of Levi.]—40. Divisions of Palæstine in the time of Jesus Christ. What tribes did each include? Regions arranged with them. General comparitive view of the size of Palæstine; of Galilee; of Samaria; of Judæa.—41. [When and whither were the Israelites led captives? When did two of the tribes return? When and how long were the Jews in subjection to the neighbouring powers? How was Palæstine divided under the last? How were the Jews treated by their conquerors? How did they recover their liberty? What mark of hostility did the conquerors revenge? and how? What rendered Judæa tributary to the Romans? How, and when, did Her-

od ascend the throne? What event happened in his reign? When? What was Herod's distribution of his dominions? What was the title of his successors? What caused Judæa to become a Roman province? Consequent limits to the judicial power of the Jews. What did they still retain? Government and governors of Palæstine west of the Jordan, during our Saviour's ministry. Subsequent government of Judæa. Who was Herod Agrippa? What dominions were given him? by whom? in consequence of what events? Instances of his persecuting spirit. Where did he die, and how? (§ 52.) Subsequent government of Judæa. Governors. Particulars respecting the son of Herod Agrippa. Conduct of the Roman Procurators. Consequence.]—42. Boundaries of Galilee in the time of our Saviour. What is usually considered as the western boundary? Divisions of Galilee. Reason of the name of the nothern district? Which is meant by Galilee in the New Testament? What was its extent? What towns were in it?—43. Character of its inhabitants. Three causes of the low estimation in which they were held by the Jews. What ennobled it?—44. What two towns not strictly belonging to Galilee are usually classed with it? To what district did each more properly belong? What is said of Ptolemais?—45. Which are the towns and villages of Galilee which are mentioned in the New Testament? Which of these ranked among the three chief towns of Galilee? Why probably did not our Saviour visit the chief towns? Situation of

Tiberias. Who resided there?*—46. Situation of the place where Jesus wrought his first miracle. What other did he work there? Situation and account of Nazareth. Mountain in the neighbourhood. [What is supposed to have occurred there? What supposition is more probable? Why?] Miracle wrought by Jesus at a neighbouring town.—47. Account of a district near the Lake. Three towns on the Galilean side of the Lake;—five towns and villages on the eastern side. (§ 45. 68. 69.) Account of Capernaum. What two towns of the name of Bethsaida are mentioned in the Gospels? Situation of Bethsaida in Galilee? What miracle did our Lord perform there? What probably was Chorazin?—48. What occurred on a hill near the Lake? Situation of Ænon. What occurred there?—49. Boundaries of Samaria. [Extent.—50. Of what was the city of Samaria the capital? What caused the mixture of inhabitants in the country? Consequence. Religion in our Saviour's time. In what respect did they differ from the Jews?—51. Causes of the aversion of the Jews;—of the Samaritans. In what respect were the latter well disposed?—52. Is the capital mentioned in the New Testament?] Three other towns. Situation of Sychar. Places near Sychar. General facts relative to the sea-port. Connected facts relative to the apostol-

* Tiberias was the usual residence of Herod the Tetrarch when in Galilee. This fact should have been noticed. I. § 44.

ical history. Luke's probable employment during one event mentioned.* Situation of Antipatris. When did Paul pass through it?—53. Boundaries of Judæa (proper.) Its extent.—54. Situation of the capital of Judæa. Extent. Relative situation of each of the hills. Extent of that on which the temple stood. How was it connected with the other parts of the city? Circuit of the whole.—55. Application of the appellation *the Temple*. Extent and description of the outer enclosure. Parts of it mentioned in the New Testament. Separation within it. For what purpose? Name of the second enclosure. How formed? What did it enclose? Chambers at the angles. Where was the Court of the Women? Rooms, &c. in it. What succeeded to this court? Grandeur of the Temple. Care of the Jews to preserve it from defilement. Inconsistency in their conduct. Historical facts relative to its building and destruction.—56. Three places adjoining the Temple. Situation of the sheep-market. Employment of the Pool of Bethsaida. What circumstances do travellers state respecting it? Fact connected with it. Account of Fort Antonia. By whom was it guarded? Who probably resided there? and when? What did the fortress then become. What are the corresponding names used in our translation of the New Testament? What accommodation

* My young readers will, I hope, easily discover an inaccuracy in the statement respecting the Apostle Paul's imprisonment, which they may rectify for themselves.

was afforded to the Jews? Why? Where was Jesus examined? What afterwards occurred before Jesus was delivered up to be crucified; and where? To what places was he then led?—57. Situation of the dwellings of Caiaphas; of Annas; and of Herod. Where did the Sanhedrim assemble on the night when Jesus was apprehended? Where did he probably sup? Mention the places at which he was afterwards. What circumstances rendered his crucifixion very public? Where was the body of Jesus laid?—58. Situation of the Mount of Olives. Distances of different parts from Jerusalem. What occurred at the places which are mentioned?—59. Where was Tower of Siloam?—60. Valley south of the city. Ancient employment of it; more recent. Of what did it furnish an emblem? Situation of the field purchased with the money of treachery. What was it afterwards called?—61. A town, and a tract of country, lying south of Judæa. Situation of each.—62. Where was Idumæa? Account of its inhabitants.—63. Two towns in the country of the Philistines. Situation of each. In what connexion are they mentioned in the New Testament?—64. Four towns in the NW. of Judæa. Situation of Joppa. What happened there? Where was Lydda? What occurred there? [Where was the plain of Saron? Situation of Arimathæa.]—65. Four other towns, &c. in Judæa lying within 20 miles from Jerusalem. Situation of each. In what connexion is Emmaus mention-

ed in the New Testament? Another village of the same name. Particulars respecting Jericho. What facts in the scripture history are connected with the other two towns. Account of the tract between Jericho and Jerusalem. Situation of the Desert of Judæa. What occurred in it? What particulars are mentioned respecting it?—66. Extent of Peræa. Divisions. Situation of each. Districts contained in Batanea. Account of one.—67. Names of the most northernly city of Peræa. Its situation. Connexion with the evangelical history.—68. Five towns, &c. on the eastern side of the Lake of Galilee. What names of Julias are mentioned in the New Testament? What miracle did our Lord work near it? [Origin of the name Julias;—of Chorazin.]—69. Towns south of Julias. Situation of a district which received its name from one. What occurred there? Two other places. Their situation. [Situation according to some geographers. What data are there to determine the situation of the places near which John baptized? Where are they placed by some geographers?] What other town beyond the Jordan is mentioned in the New Testament? [Its name at the period of the New Testament narratives. Situation] In what connexion is it mentioned in the New Testament?—70. What occurred while John was preaching near the Jordan? What fact, mentioned in Luke's account of John's preaching, does this explain? Where was John imprisoned and beheaded?—71. What countries east o a celebrated river are mentioned in the New Testa-

ment? Situation and boundaries of that east of Syria. City in the north. [What occurred there?] Who resided there?—72. Boundaries of another country lying along the Euphrates and Tigris. Who was born in it? Its capital? Extent and construction of the walls. What circumstances seemed to enable it to defy all human power? How was it taken? Was this event predicted? Who had carried the Jews to Babylon? By whom were they released?—73. Situation of Assyria. Account of its capital.—74. Boundaries of the country adjoining it on the east.—75. Situation [and account] of another country adjoining the Caspian.—76. In what sense is the word Elam used in the New Testament? Situation of the country.—77. Situation of Arabia. Ancient divisions. Situation of each. Facts relative to Arabia Petræa connected with the New Testament history;—with the Mosaic history. Kingdom in Arabia Felix. Why said to be in the uttermost parts of the earth?—78. Countries in Africa mentioned in the New Testament. Situation of that which joins Asia. General facts relative to the country. Celebrated city in Ægypt mentioned in the New Testament. General facts respecting it. Facts connected with the New Testament history.—79. Situation and extent of Libya. In what connexions is a town in it mentioned in the New Testament?—80. Situation of the other country in Africa mentioned in the New Testament. In what connexion is it mentioned?—81. Facts relative

to the dispersion of the Jews. What contributed to the rapid spread of the gospel? Detail the relation given by the author of the Acts. Inference respecting the truth of the narrative.

Construct a table of the places spoken of in the New Testament, according to the following plan. Draw with a pencil, on paper folded to the quarto size, five lines about half an inch asunder. Against the first, write the grand divisions; against the second, the principal countries; against the third, the principal subdivisions; against the fourth, the districts, and adjoining islands; and against the last, towns and other places. If ink lines be drawn where the writing does not cross the pencil marks, and the pencil marks be then rubbed out, the table will stand as in the following specimen.

Asia				
	Asia (minor)			
		Mysia		
			Troas	
				Troas
				Assos
				Adramyttium
				Pergamus
			Lesbos	
				Mitylene
		Bithynia		
		Paphlagonia		
		Lydia		
				Thyatira
				Smyrna, &c.

PART II.

Object of the preceding part: of this—On what three principles does the subsequent arrangement depend? To what part of the life of Jesus is the term *Ministry* applied? (§ 11.)—1. What was the opinion of the early Christian writers respecting the duration of our Lord's Ministry? Exception.—2. Chief obstacle to the adoption of this opinion. In what connexion does the word occur? (See the Gospel.) How does this effect the question?—3. How have some endeavoured to remove the difficulty? Why have they attempted it? Why have they resorted to this mode of obviating it? But what insuperable objection lies against it?—4. Contents of Matthew xiv. 13—xx. 34. With what fact does the passage begin? Inference from Matthew's narrative. How far is this countenanced by the other Gospels?—5. How many national festivals were instituted by Moses? How far were individuals concerned in them? What were they, and about what time did each occur? Another considerable festival. When celebrated? Obligation. Mention, in the order of occurrence, the festivals, which, upon the opinion of the early Christian writers, occurred in the Ministry of Jesus: mention them in the contrary order. What furnishes a strong presumption in favour of that opinion? What increases it? What

festivals must, on the common opinion respecting the length of our Lord's Ministry, have occurred during it? At how many national festivals do we *know* that our Lord was present? Of how many of those which are supposed by the common hypothesis have we no account? Advantages of attending to the number and order of the Jewish festivals. Object of the two following paragraphs.—6. Tracing the narrative of Matthew from the end, where occurs the first interval in which, with probable justness, we can place a festival? What must this have been? What event then may we place near the Feast of Dedication? [Were the apostles obliged to go to Jerusalem at that time? What very interesting miracle which occurred soon after is omitted by Matthew? (See John xi.) How may we, upon the foregoing arrangement, account for this omission? It appears probable that the mission of the Seventy occurred soon after the mission of the Twelve, (compare Luke x. 13—15, and the context, with Matthew xi. 1. 20—24;)—does Matthew mention their mission? How may we account then for this fact? Why could not the mission and the return of the Seventy occur between the return of the Twelve, and the arrival of Jesus at Jerusalem, at the last Passover? See § 4. When then may we suppose the mission and return of the Seventy to have occurred?]—7. Contents of Matthew iv. 12—ix. 38. How does it appear that Jesus did not in this period attend any of the national fes-

tivals? If he did not think it right himself to go, on account of the malice of the Jews, is it probable that he would have kept back the Apostles? (See Matthew iii. 15. v. 17.) But what was the festival preceding the Feast of Dedication? Did Jesus go to that? What inference must we then draw relative to the time of the Baptist's imprisonment? When did our Lord's publick ministry in Galilee begin? See Matthew iv. 12. 17. What is stated by Matthew respecting our Lord's first progress through Galilee? chap. iv. 23—25. What should we infer from the words of our Lord's relations when they were going to the Feast of Tabernacles? John vii. 3. 4. How then does this confirm the inference respecting the time when our Lord began his publick ministry in Galilee?—8. What two objections lie against the date assigned to the commencement of our Lord's publick preaching in Galilee? What events must have happened between the temptation and this event? How does this lessen the first difficulty? Second consideration. How far however is this objection peculiar to the proposed Arrangement?—9. Force of the second objection. Why could not Jesus, during that time, *openly* exercise his ministry in Judæa, or in Galilee? What seems to have been the case respecting the publicity of our Lord's actions previously to the death of John? Are we however to suppose our Lord unemployed? Of what other intervals do we know nearly as little? How far is the difficulty peculiar to the

subsequent Arrangement?—10. What is the fundamental peculiarity of the Arrangement? At what festival do we find our Lord in John vii? What objection does this present against the fundamental peculiarity? First consideration adduced to obviate it: —second:—third:—fourth. What is the date of each section? How does the fact that John has assigned dates to his sections bear upon the objection? Is it necessary to suppose that he wrote in the order of time?—11. Mention each of the eight general divisions under which the records of our Saviour's Ministry may be arranged. On what does the general arrangement depend? For what purpose are other important principles stated?—12. Facts relative to the order of events in the first three Gospels. Which order should have the preference, and why? Is this principle to be admitted universally?—13. Advantages of it?—14 Fact relative to the arrangement of Mark and Luke. How far does this prove that they wrote in chronological order? Inference.—15. What two suppositions only will account for certain phenomena of agreement in the Gospels? Of these which must be adopted, and why? In what do those critics differ who have adopted it? How has Mr. Marsh shown, that the modes of applying it adopted by other critics fail in their object? What has he himself done? On what does it rest for its proof? For what purpose are the leading parts stated in this introduction?—16.

Origin,—contents,—and authenticity of the Narrative. In what light is it to be considered? Arrangement. Additions made to it.—17. Additional document. Arrangement. Additions. Were there no precepts, &c. in the Narrative? Distinction between the Narrative and the Collection.—18. What use did Matthew make of these documents? How did he increase the authenticity of his materials? In what two respects was his composition original?—19. What documents did Luke employ in the composition of his Gospel? What use did he make of the Narrative? of the Collection? In what portion of his Gospel did he insert the latter? Of what does that portion consist? In what respect is his composition original? —20. Did he insert the whole of the collection in that portion? [What is the subject of the discourse? Why must this be placed before Luke ix. 9? Why is it probably placed after vii. 11—7? (Compare verse 22.) What was the occasion of the parable? How does this determine its situation?] What reason may be assigned for Luke's having inserted the substance of the Collection in the particular portion where it appears? How may it be shown that he has by this means neglected chronological arrangement? [How may this neglect be accounted for? To what inference would the passages in chap. ix. 51. &c. lead? Why?] In what other way may it be shown that all could not have occurred in the order of Luke? Where

do we find our Lord at the end of chap. x? Where in xiii. 31? Where in xvii. 11?—21. Document employed by Mark. Arrangement. Exception. Additions made by Mark. Whence probably derived?—22. These principles are all which are employed in the formation of the subsequent Arrangement: What are the other essential parts of Marsh's Hypothesis?—23. Objects of the ministry of John. Execution of them. Chronological view of his ministry.—24. Extent of the *first* period. Corresponding dates. When and where was our Lord baptized? Whither did he then go? When probably did he return to John? Where was John at that time? What had happened the day before? Who were our Lord's earliest disciples? When and why did the three first become so? the other two? Where and when did our Lord perform his first miracle?—25. Extent of the *second* period. Corresponding dates. At what place did our Lord afterwards usually reside? When did he go thither? On what occasion did he soon after go to Jerusalem? His transactions there, and their effects.—26. Where was our Lord during the rest of the month? What is meant by "the second first sabbath" in Luke vi. 1? To what day does it correspond in the chronology here adopted? What occurred on that day? Where was the Baptist at this time, and what did he say to his followers?—27. When and why did Jesus leave Judæa? What occurred on the way to Galilee?

What soon after he arrived there?*—28. When did our Lord again go to Jerusalem? and what did he do there? Effects. When did he leave Judæa? How long did he remain in Galilee? What may we gather from John vii. 3. 4. respecting his employment there? What appear to have been our Lord's ideas respecting the time and place of his death? Where, most probably, was Herod, before the seizure of John? What reason does this afford for our Lord's retired mode of living in Galilee? Why did he not then go to Jerusalem?—29. What facts occurred relative to the Baptist, a short time before the Feast of Tabernacles?—30. When did our Lord again visit Jerusalem? What occurred at that visit?—31. Whither did he then go, and with what object? Difference in the employment of his miraculous powers before and after this period.—32. Extent of the *third* Period. Corresponding dates. Residence of Jesus after his first miracle. From what time had he not been at Nazareth? When did he go thither, and what then occurred?—33. Whither did he go thence, and what occurred soon after his arrival?—34. Occurrences of the next Sabbath.—35. What did Jesus do the next morning? Length and duration

* The pupil will observe that the dates should uniformly be mentioned where given, whether or not they form a part of the question; and it will be well always to state the distances between the places, for which see the Table of Distances, or the Map.

of our Lord's *first* progress. How often were the synagogues open? How many synagogue days were there during the first progress? General account of our Lord's miracles during this progress:—of his discourse at the conclusion of it. Subsequent miracles.—36. Transactions preceding the next sabbath, November the 6th;—from that day to the commencement of our Lord's second progress.—37. What occurred during his *second* progress?—38. Extent of the *fourth* Period. Corresponding dates. Whither did Jesus go after having sent forth the Twelve? Transactions before our Lord left Galilee. Course then taken by Jesus. Occurrences before he arrived at Jerusalem. What parable did he deliver perhaps before he reached Bethany. (See § 68. *b.*)—39. What festival began on the 2d of December? (See § 5.) What occurred on that day? What apostle appears to have returned to Jesus at this time or soon after?—40. Whither did Jesus go from Jerusalem, and why? How long may we suppose that he remained there? What occurred in that interval? How does it appear that some of the Twelve joined him there?—41. Transactions at the beginning of A.D. 29—42. When did Jesus return to Galilee; and what occurred about the same time? What occurred before, or soon after his return? Subsequent occurrences. What miracle did he perform about this time? Where? What effect did it produce? Demand of the Scribes, &c. What happened while he was speaking to them, and

to what declaration did it lead? What parables did he soon after deliver?—43. Transactions of our Lord at the beginning of February. Probable cause of the return of the rest of the apostles.—44. Extent of the *fifth* Period. Corresponding dates. When may we suppose that Herod returned to Galilee? His previous transactions. What was his wish when he heard of Jesus? What did our Lord do in consequence?—45. Circumstances of a miracle which Jesus then performed. Its effect. His subsequent measures.—46. Where did they land, and whither afterwards go? What occurred in the synagogue?—47. With whom did Jesus discourse on the same or following day. Route and miracles till his return to the Lake.—48. What miracle may we place on the 24th of February? Transactions till he went towards Cæsarea Philippi.—49. What occurred in the neighbourhood of that place?—50. On what subjects did our Lord there converse with his disciples? Give an account of the important event which is placed on March the 5th. What miracle did he then perform? Subsequent route, and predictions.—51. When did he reach Capernaum according to the chronological arrangement here given? When did he first come to reside at that town? (See § 25.) What tribute was annually demanded for the Temple-service? By what means did our Lord pay it? [Where was Jesus legally obliged to pay it? When was the tribute proclaimed,—received,—and exacted? What inferences

may we draw from these statements?] What had occurred before our Lord reached Capernaum, and to what did it lead? What course did he then pursue? —52. Extent of the *sixth* Period. Corresponding dates. Whither did Jesus now direct his course? What probably determined him in the choice of his route? Through what countries did he pass; and where did he enter Judæa? What happened in Samaria? What information did he receive before he left Herod's dominions, and what was his reply? What occurred between his entering Peræa, and his arrival at Jericho? What occurred after he entered Judæa?—53. Occurrences on the 11th of March? When did he arrive at Bethany? How far was this from Jerusalem? Effect of his arrival there.—54. In what manner did our Lord proceed to Jerusalem on the *Sunday* preceding his crucifixion? Give an account of the occurrences on the way. Effect of his arrival in Jerusalem. Whither did he go, and what benevolent deeds did he perform there? Who applied to him while there? His reply and prayer. What followed? Tendency of the whole. Effect. Whither did Jesus then go?—55. Occurrence as our Lord was going to Jerusalem on the *Monday*. What did he do when he arrived there? Whither did he go in the evening?—56. What did the disciples observe on the way to Jerusalem on the *Tuesday* morning? Remarks on the miracle. What did Jesus do when he came to

Jerusalem? Who applied to him; and what answer did he give them? What other persons then endeavoured to ensnare him? What was the purport of his subsequent address to the people? What happened before he left the Temple? What occurred as he was leaving it? How was his prophecy on this occasion accomplished? (See I. § 55)—57. What discourses did Jesus deliver on the *Wednesday*, and where? What did he then say to his disciples respecting his approaching sufferings? [When did the first day of the last Passover begin and end? On which day was he crucified? When was the paschal lamb killed? In what way then are we to understand the expressions of our Lord, and the Evangelist?] Whither did Jesus then go? What soon after occurred at the Palace of Caiaphas? What occurred at the same time at Bethany? Remark of Judas. Reproof. Whither did Judas then go, and what occurred in consequence? —58. Whither did our Lord go on the *Thursday* evening? What occurred at the paschal supper previously to the institution of the Lord's supper? Transactions of our Lord after Judas left the table. When did our Lord deliver the discourses and prayer recorded in John xv—xvii? What occurred on their way to the Mount of Olives?—59. What occurred soon after he arrived there? Circumstances of the seizure of Jesus.—60. Whither was Jesus led? What occurred there? Circumstances relative to the trial of Jesus at the High Priest's Palace?—61. Whither did

the Jews take Jesus on the *Friday* morning? (What were the feelings and conduct of Judas on the condemnation of Jesus? See § 67. Conduct of the Priests and Elders. What became of Judas? How did the Chief Priests employ the price of treachery?) First proceedings at the Prætorium. Accusation made against Jesus. Consequent conduct of Pilate. Result of his first examination of our Lord. Assertion of his accusers. Whither did Pilate then send Jesus? and what occurred there? Proposal of Pilate. Custom at the Passover. Attempts of Pilate to preserve the life of Jesus, and their effect. Subsequent treatment of Jesus. What did Pilate then do to move the compassion of the Jews. Its effect. Testimony of Pilate to the innocence of Jesus; and consequent assertion of the Jews. What did Pilate do then? What at last induced Pilate to condemn Jesus? Circumstances of his condemnation?—62. What occurred as they were leading Jesus to the place of crucifixion? Circumstances of his crucifixion. Facts relative to the inscription placed over him. Occurrences while he hung on the cross. Circumstances attending his death.—63. Prevailing character of the Jews at that time. What directions did Pilate give at their request? Why did they make it? To what proof did this lead that Jesus was really dead? Circumstances of his interment. What did the Jews do the next day? This adds to our conviction that there could be no deception in the business;—but what was the effect

of their attempts?—64. Extent of the *seventh* period. Corresponding dates. Give a full account of the occurrences of the morning of the resurrection. Three other appearances of our Lord in the course of the day.—65. When did he next appear to his disciples in Jerusalem? Circumstances of his meetings with them in Galilee.—66 Where did he again meet one of the Apostles? What occurred soon after?—68. [In what portion of Luke's Gospel do the passages, *b* to *n* inclusive, occur? Compare § 17. 19. Why are we unable to arrange them in any specific order or situation? See § 20. Why is the situation of those facts uncertain, which Luke alone has recorded, and to which he has not assigned specific dates? See § 16. 12. What beautiful passage, not in the *Collection*, is therefore to be inserted in this Part? See *a*. In what case must the relation of the raising of the widow's son at Nain be inserted in this Part; See *o*. What miracles are inserted in this Part. See *g*. *h*. What parables? See page 140]—69. Mention the places at which our Lord was in the *first* period:—in the *second*, &c. At which of these places did he work miracles, and what?—70. (The mode of employing the Calendar must be left to the judgment of the teacher; but it is thought that it may be usefully committed to memory, and said by a class in larger or smaller portions as convenient. When once learnt, it should be called into use every time any portion of the gospel is read. The time when every fact occurred

and when every discourse was delivered should, if possible, be stated; and to what period of our Lord's Ministry it belongs.)—71. Where and when was Paul born? What is said of his Parents? How did he obtain the Roman citizenship? What is said of his early education? Where did he complete it? Under whom? What did he study? Give an account of his mental and moral character. What led him then to persecute the followers of Jesus? What however left him open to conviction? Repeat the extract from Lardner. —72. Give an account of the conduct of the Jews towards the Christians previously to A. D. 36;—in the interval to A. D. 40. Instances of Saul's persecuting disposition. Account of his conversion. Immediately subsequent occurrences.—73. Whither did Paul retire? What probably occurred there? How did he manifest his change on his return? Why did he leave Damascus? How long was this after his conversion? —74. How was Paul introduced to the other Apostles? What made him leave Jerusalem? Whither was he sent? His proceedings there. How long did he stay? What important transactions occurred in this interval?—75. What caused Paul's return to Antioch? How long did he stay there? Why did he leave it? What had happened shortly before this visit of the Apostle at Jerusalem? What happened during it?—76. Whither did he then go? For what object was he then appointed? With whom? When?

To what island did they first go? Why probably? Where did they land? And whither then go? What occurred there? Whither did they go from Paphos? Who left them there? Occurrences till they arrived at Iconium. What happened there? at Lystra? Whither did they then go? By what route did they return? When did they reach Antioch in Syria?—77. What led Paul and Barnabas to Jerusalem? When? Account of their journey. What occurred after their arrival? What directions were given by the Council to the Gentile converts?—78. Where did Paul and Barnabas then spend some time? What led them to separate; and whither did each go? When? Account of Paul's travels till he reached Troas? Who probably joined him there? Why is this supposed? Whither did he then go? Why? Route to Philippi. Occurrences there. Route to Thessalonica. Occurrences there. Whither did he next go? How did the converts there obtain his approbation? Why did he leave it? Whither did he go? His labours there and success? Whither did he go from Athens? How long did he stay there? and how employ his time? What epistles did he write at Corinth? Give an account of his route thence to Antioch. In what year? —79. Whither did he go at the end of the year? Through what countries? How long did he stay there? What did he do there? Why did he leave Ephesus? Whither did he go? What occurred before he went into Greece? When did he go to Co-

rinth? How long did he now stay there? What epistle did he write in that interval? Give an account of his return, as far as Miletus. What occurred there? Outline of his voyage thence to Tyre. Account of the rest of his journey.—80. What charge was made against Paul? Advice given him by the Christian Elders. How did this lead to a tumult among the Jews? Dangerous situation of Paul. How was he rescued? Give an account of the subsequent occurrences. What occurred on the following day? on the next?—81. Account of his trial before the Procurator. What was the result? Account of another hearing before Felix. How long was Paul detained? What made Paul appeal to Cæsar? Circumstances respecting his subsequent defence.—82. Account of Paul's voyage as far as Myra. What happened there? Account of Paul's voyage to Fair Havens. Paul's advice. Why rejected? Consequence. Hopes of safety. Circumstances respecting their approaching land. Subsequent occurrences.—83. Why were the inhabitants of Melita called barbarians? How long did Paul stay there? Occurrences during his stay. Account of the voyage and journey thence to Rome. Mode of Paul's imprisonment there. Subsequent occurrences recorded by Luke.—84. What was the tradition of the primitive church respecting the remainder of the apostle's history? When probably were the epistles to Timothy and Titus written? —85. What route may we suppose the Apostle to

have taken from Rome to Philippi? Where did he winter? What epistles had he previously written? His route to Rome. When did he probably return? What happened not long after? Who were suspected? Why? To what did this serve as a pretext? Remainder of the Apostle's history.—86. Repeat the extract from Paley.*—Draw up a table of the epistles of Paul in the order in which they are usually placed in the New Testament; placing the title in one column, the time when written in the second, and the place where in the third. Draw up a similar table, taking the epistles in the probable order in which they were composed.

* It may be well, when the Outline of Paul's apostolical labours is perused again, to direct the pupil to read the corresponding passages in the New Testament, and to examine them in the leading facts there mentioned.

INDEX.

In the following Index, the words are divided and accented, in order to assist the pupil in acquiring what appears to be, at present, the more customary pronunciation of them. A few remarks are prefixed, to explain the notation adopted in the Index; and of course refer to that only.

Remarks.

1. Every vowel with the accent on it at the end of a syllable, is pronounced as in English, with its first long open sound. Thus *Ca'na*, *Me'dia*, *Chi'os*, *Ico'nium*, *Dalmanu'tha*, have the accented vowels sounded exactly as in the English words *pa'per*, *me'tre*, *spi'der*, *no'ble*, *tu'tor*.

2. Every accented vowel not ending a syllable, but followed by a consonant, has the short sound in English. Thus *Ath'ens*, *Les'bos*, *It'aly*, *Pon'tus*, have the short sound of the accented vowels in *man'ner*, *plen'ty*, *print'er*, *col'lar*.

3. The diphthongs æ and œ, are pronounced like *e* in the same situations.

4. Every final *i* forming a distinct syllable, has the long open sound;—but every unaccented *i* ending a syllable, not final, is pronounced like *e* short.

5. Before a vowel, *ch* is always to be pronounced like *k*.

6. The *c*, and *g*, where to be pronounced like *s*, and *j*, are printed in italics.

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